THE

RAMAYUNA

OF VALMEEKI,

IN THE ORIGINAL SUNGSKRIT.

WITH A PROSE TRANSLATION,

And Explanatory Notes,

By WILLIAM CAREY *and* JOSHUA MARSHMAN.

VOL. II.

CONTAINING PART OF

THE SECOND BOOK.

SERAMPORE.

1808.

ERRATA.

ADVERTISEMENT.

THIS poem consists of seven books, which it was originally proposed to comprise in nine volumes; but as nearly all the books, except the first, must then have been divided in order to make the volumes equal in size; it appears better to divide the three largest books into two volumes each. Although this will increase the number of volumes to ten, it is proposed to keep the ten strictly within the price stipulated for the nine. The price of this volume therefore is fixed at *Thirty Rupees* instead of *Forty*.

135 1 *dele* by.

137 8 *after* aged men, *dele* comma.

ERRATA.

Page.	Line.	
14	note,	*for* champaïca, *read* chumpaca, and *for* cyperus retundes, *read* cyperus rotundus.
28	9	*for* Ungraha, *read* Ungaraka.
53	12	*for* like as, *read* like.
65	5	*after* prosperity, *dele*, and as through self consequence treated.
75	1	*after* I do not esteem, *read* unjust.
78	note 2	*transfer* to p. 79, and *connect* it with two garments; in line 3.
43	note 3	*for* Janesia asoka, *read* Jonesia asoca.
88	6	*for* Magundha, *read* Magudha.
90	note 1,	*connect* with line 3, taking hold, &c.
98	16	*for* the daughter of a king, through ignorance, *read* inadvertence.
105	7	*for* Uluka, *read* Ulurka.
118	3	*for* has to, *read* hast.
120	3	*for* I suffer endure, *read* I cannot suffer.
133	4	*for* the sun being risen, *read* the sun having risen.
135	1	*dele* by.
137	8	*after* aged men, *dele* comma.

ERRATA.

Page.	Line.	
158	4	*for* on submission, *read* in token of submission.
160	3	*for* the, *read* thee.
174	7	*for* Shutrooghna, *read* Shutrooghna.
186	1	*after* can, *remove* the period.
195		note, *after* sesamum, *read* black kidney beans; and *for* phasolus, *read* phaseolus.
198	4	*for* saul tree, *read* shala tree.
227	3	*for* apportment, *read* appointment.
245	6	*before* my brother, *read* with.
257		note, 1 *exclude from the parenthesis* acorus.
258		*Connect* note 6 with *Uryuma* in line 5.
259		*Reverse* notes 7 and 8.
263		note 2 *for* Bhaya, *read* Bahya.
269		*Transpose* line 6 thus: "Why is not thy lotos-eyed face, bright as the full moon, shaded with the hundred-ribbed umbrella," &c.
287		note, 2 for phullanthus, *read* phyllanthus.
300	3	*for* nymphas, *read* nymphæa : *correct* the same error p. 435. line 7 and elsewhere.
318		note 2 line 3 *for* Sacchorum, *read* Saccharum:
383		*Connect* note 1 with "female krounches" in line 5.

ERRATA.

Page.	Line.	
444	7	*for* Munos, *read* Munoo.
448	8	*for* run, *read* runs.
455		*Connect* line 4 thus, provide for the horses food and provender. Rama, &c.
475		*Connect* line 3 thus, in language like this. Persons who are dependent on others, neither, &c.
491		*Connect* note 1 with, the lord of the forest, in line 4.
493	3	*for* Kashula, *read* Koshula.
496		*Connect* note with, to which I am born, in line 5.
501		*Connect* note 1, with, whose eyes were opened, &c. in line 3.
509		note 3 *for* jijuba, *read* jujuba.
515	3	*for* world, *read* wood.
516	3	note *for* mormelos, *read* marmelos.

रामायण ।

अयोध्या काण्ड ।

THE RAMAYUNA.

UYODHYA KANDA.

BOOK II. SECT. I.

ततः परिषदं सर्व्वामामन्त्य वसुधाधिपः ।
हितमुद्धर्षणाञ्चैवमुवाच प्रथितं वचः ॥ १ ॥

TRANSLATION.

DUSHA-RUTHA, the king, having convened an assembly of the kings of the earth, addressed them in a grave and majestic voice, resembling

दुन्दुभिस्वरकल्पेन गम्भीरेणानुनादिना ।
स्वरेण महता राजा जीमूत इव नादयन् । २ ॥
राजलक्षणयुक्तेन कान्तेनानुपमेन च ।
उवाच रसयुक्तेन स्वरेण नृपतिर्नृपान् । 3 ॥
विदितं भवतामेतद्यथा मे राज्यमुत्तमं ।
पूर्व्वकैर्मम राजेन्द्रैः सुतवत्परिपालितं । 4 ॥
सोऽहमिक्ष्वाकुभिः सर्व्वैर्नरेन्द्रैः प्रतिपालितं ।
श्रेयसा योक्तुमिच्छामि सुखार्हमखिलं जगत् । 5 ॥
मयाप्याचरितं पूर्व्वैः पन्थानमनुगच्छता ।
प्रजानित्यमनिद्रेण यथाशक्त्यभिरक्षिताः । 6 ॥

the sound of the *doondoobhis*, or the noise of thunder, yet inexpressibly gratifying to the ear:

"It is well known to you, that this my excellent kingdom was nourished by the kings, my predecessors, as a father nourisheth his son. It is my desire to promote the happiness of the kingdom, worthy of felicity, nourished by all the sovereigns of men, the descendants of *Ikshwakoo*. I have persevered in the path trodden by my predecessors; following their footsteps, my subjects have been constantly and vigilantly preserved to the utmost of my power. In

इदं शरीरं कृत्स्नस्य लोकस्य चरता हितं ।

पाण्डुरस्यातपत्रस्य छायायां जरितं मया । 7 ॥

प्राप्य वर्षसहस्राणि वहून्यायूंसि जीवतः ।

जीर्णस्यास्य शरीरस्य विश्रान्तिमभिरोचये । 8 ॥

राजप्रभाव जुष्टाञ्च दुर्व्वहामजितेन्द्रियैः ।

परिश्रान्तोऽस्मि लोकस्य गुर्व्वीं धर्म्मधुरं वहन् । 9 ॥

सोऽहं विश्राममिच्छामि पुत्त्रं कृत्वा प्रजाहिते ।

सन्निकृष्टानिमान् सर्व्वाननुमान्य द्विजर्षभान् । 10 ॥

अनुजातो हि मां सर्व्वैर्गुणैः श्रेष्ठो ममात्मजः ।

पुरन्दरसमो वीर्य्ये रामः परपुरञ्जयः । 11 ॥

seeking the good of this whole people, this body of mine is become old; having passed many thousand years beneath the shadow of the royal umbrella, this worn-out body desires rest. I am fatigued with sustaining the weight of the duties incumbent on royalty, insupportable to men of unsubdued appetite; having assembled around me the great twice born,* and secured the good of my subjects by appointing my son to the government, I now seek repose. My excellent son, Rama, the conqueror of foreign realms, is equal in power to Poorundura. Him, resembling the moon when enliven-

* Those brahmans who were his counsellors, Vushistha, &c.

तं चन्द्रमिव पुष्येण युक्तं धर्म्मभृताम्वरं ।
यौवराज्ये नियोक्तास्मि प्रातः पुरुषपुङ्गवं ॥ 12 ॥
अनुरूपः स वो नाथो लक्ष्मीवान् लक्ष्मणाग्रजः ।
त्रैलोक्यमपि नाथेन येन स्यान्नाथवत्तरं ॥ 13 ॥
अनेन श्रेयसा सद्यः संयोक्ष्ये ऽहमिमां महीं ।
गतक्लेशो भविष्यामि सुते तस्मिन्निवेश्य वै ॥ 14 ॥
यदिदं मे ऽनुरूपार्थं मया साधु सुमन्त्रितं ।
भवन्तो मे ऽनुमन्यन्तां कथम्वा करवाण्यहं ॥ 15 ॥
यद्यप्येषा मम प्रीतिर्हितमन्यद्विचिन्त्यतां ।
अन्या मध्यस्थचिन्ता तु विमर्द्दाभ्यधिकोदया ॥ 16 ॥

ing the nocturnal flowers, excelling in application to duty, I desire to appoint Yoova-raja.* Rama, my own likeness, the fortunate, the elder brother of Lukshmuna, more able than myself to govern the three worlds, is appointed your Lord. To this most excellent one will I now commit this world; this my son being initated into the government, I shall be free from care. Regard him then as myself, thus appointed my successor; or say what I shall do. Though this is my decree, yet think of any other way: by further investigation greater light may be thrown on the subject."

* Yoova-raja denotes literally the *young king*. This dignity nearly answers to that of the Cæsars, whom, in the latter times of the Roman empire, the elder emperors, who were termed Augustus, often associated with themselves in the government.

इति ब्रवन्तं मुदिताः प्रत्यनन्दन्नृपा नृपं ।
वृष्टिमन्तं महामेघं नर्दन्त इव वर्हिणः ॥ 17 ॥
स्निग्धोऽनुनादः संजज्ञे ततो हर्षसमीरितः ।
जनौघोद्घुष्टसन्नादो विमानं कम्पयन्निव ॥ 18 ॥
तस्य धर्म्मार्थविदुषो भावमाज्ञाय सर्व्वशः ।
ब्राह्मणा बलमुख्याश्च पौरजानपदैः सह ॥ 19 ॥
समेत्य ते मन्त्रयितुं समतागतबुद्धयः ।
ऊचुश्च मनसा ज्ञात्वा वृद्धं दशरथं नृपं ॥ 20 ॥
अनेकवर्षसाहस्रो वृद्धस्त्वमसि पार्थिव ।
स रामं युवराजानमभिषिञ्चस्व पार्थिव ॥ 21 ॥

The gratified kings congratulated the monarch, thus speaking, as peacocks welcome a cloud surcharged with rain. Upon this, a pleasing sound, like the rushing of chariots, arose from the rejoicing zephyrs, and pervaded the whole assembly. Acquainted with the wish of the wise monarch versed in all sacred duties, the brahmans, and the chief officers of the army, with the people of the city and the country, assembling for consultation, concurred in opinion with the aged monarch *Dusha-rutha*, and thus addressed him: " O king, thou art many thousand years old; appoint *Rama* thine

इच्छामो हि महाबाहुं रघुवीरं महाबलं ।
गजेन महता यान्तं रामं छत्रावृताननं ॥ 22 ॥
इति तद्वचनं श्रुत्वा राजा तेषां मनःप्रियं ।
अजानन्निव जिज्ञासुरिदं वचनमब्रवीत् ॥ 23 ॥
श्रुत्वैतद्वचनं यन्मे राघवं पतिमिच्छत ।
राजानः संशयो ऽयं मे तदिदं ब्रूत तत्वतः ॥ 24 ॥
कथं नु मयि धर्म्मेण पृथिवीमनुशासति ।
भवन्तो द्रष्टुमिच्छन्ति युवराजं ममात्मजं ॥ 25 ॥
ते तमूचुर्महात्मानः पौरजानपदैः सह ।
बहवो नृप कल्याणगुणाः सन्ति सुतस्य ते ॥ 26 ॥

associate in the kingdom. we desire that the mighty Ram*a*, the puissant hero, of the race of Ragh*uva*, riding on the elephant, may be overshadowed with the royal umbrella."

Hearing their request, grateful to his mind, the king, as though uncertain, yet wishing to know, replied, "O kings, ye, on hearing my words, have desired that Ragh*uva* should become your Lord. On this subject I feel some doubt; tell me frankly, why you desire to see my son associated with me, while I govern the world with righteousness."

These mighty princes, with the whole assembly of kings, and of the people,

गुणान् गुणवतो देव देवकल्पस्य धीमतः ।
प्रियानानन्दनान् कृत्स्नान् प्रवक्ष्यामो ऽद्य तान् शृणु ॥ 27 ॥
दिव्यैर्गुणैः शक्रसमो रामः सत्यपराक्रमः ।
इक्ष्वाकुभ्यो ऽपि सर्वेभ्यो ह्यतिरिक्तो विशाम्पते ।
समो न विद्यते कश्चिद्धि शिष्टः कृत एव तु ॥ 28 ॥
प्रियवादी जितक्रोधो दीर्घदर्शी महामतिः ।
रामः सत्पुरुषो लोके सत्यः सत्यपरायणः ।
साक्षाद्रामाद्विनिर्वृत्तो धर्म्मश्चापि श्रिया सह ॥ 29 ॥
प्रजासुखत्वे चन्द्रस्य वसुधायाः क्षमागुणैः ।
बुद्ध्या बृहस्पतेः कल्पो वीर्य्ये साक्षाच्छचीपतेः ॥ 30 ॥

replied: "In thy son are numerous excellencies, presaging the felicity of a sovereign. We will mention, O divine one, the amiable, the joy-creating qualities of thy wise and god-like son; attend to our words. In every divine quality, Rama, the truly brave, is equal to Shukra. O lord of men, he transcends in excellence the whole race of *Ikshwakoo*; none can equal him, accomplished, courteous, of subdued anger, prescient, and magnanimous. Rama is the most excellent of men, faithful, a promoter of truth; from Rama proceed virtue and prosperity. In diffusing happiness among the subjects of the kingdom, he resembles the serene queen of night; in forbearance and goodness, the patient earth; in wisdom, a *Vrihusputi*;* in power equalling *Shuchiputi*,† he is thoroughly ac-

* The preceptor of the *Hindoo* gods. † The husband of Shuchi, viz. *Indra*.

धर्म्मज्ञः सत्यसन्धश्च शीलवाननसूयकः ।
क्षान्तः सान्त्वयिता श्लक्ष्णः कृतज्ञो विजितेन्द्रियः । 31 ॥
मृदुश्च स्थिरचित्तश्च सदाभव्योऽनसूयकः ।
प्रियवादी च भूतानां सत्यवादी च राघवः । 32 ॥
बहुश्रुतानां वृद्धानां ब्राह्मणानामुपासिता ।
तेनास्येहातुला कीर्त्तिर्यशस्तेजश्च वर्द्धते । 33 ॥
देवासुर मनुष्याणां संयुगेष्वपराजितः ।
दिव्यमानुषसंस्थेषु सर्व्वास्त्रेषु विशारदः । 34 ॥
सम्यग्विद्याव्रत स्नातो यथावत्साङ्गवेदवित् ।
गान्धर्व्वे च भुवि श्रेष्ठो बभूव भरताग्रजः । 35 ॥

quainted with duty, steadily regards truth, is excellent in disposition, void of detraction, forgetful of injuries, affected by the miseries of others, sincere, grateful, of subdued desires, meek, calm, always attentive, speaking with tenderness to every creature, faithful to truth. Such is Raghuva, revering the aged, the learned in the vedas, and the brahmans. Therefore his renown and glory are constantly increasing. In conflict invincible, whether with gods infernals, or men; skilful in all weapons, divine and human; he is conversant with the veda and its ungas, being immersed in knowledge, and the observance of sacred rites. In these and the polite arts the elder brother of Bhu-

कल्याणाभिजनः साधुरदीनात्मा महामतिः ।
द्विजैरभिविनीतश्च श्रेष्ठैर्धर्म्मार्थनैपुणैः । 36 ॥
यदा व्रजति संग्रामं ग्रामार्थे नगरस्य च ।
गत्वा सौमित्रिसहितो नाविजित्य निवर्त्तते । 37 ॥
संग्रामात्पुनरागत्य कुञ्जरेण रथेन वा ।
पौरान् स्वजनवन्नित्यं कुशलं परिपृच्छति । 38 ॥
पुत्रेष्वग्निषु दारेषु प्रेष्यशिष्यगणेषु च ।
निखिलेनानुपूर्व्या च पिता पुत्रानिवौरसान् । 39 ॥
शुश्रूषन्ते च वः शिष्याः कच्चिद्धर्म्मेषु दंशिताः ।
इति नः पुरुषव्याघ्रः सदा रामोऽभिभाषते । 40 ॥

rata is the chief one on the earth. This magnanimous one is the abode of prosperity, righteous, vast in mind, supplicated even by the twice born, transcendantly great in the pursuit of virtue.

When he, desirous of obtaining towns or cities, goes to war accompanied by the son of S*oo*mitr*a*, he never returns without conquest. Returning from battle, whether seated on an elephant, or in a chariot, he enquires after the welfare of the citizens, as though they were his own family; and as a parent tenderly asks his offspring respecting those dear to him, he enquires, "Is it well with your sons—your sires—your consorts—your servants—your disciples? Do your pupils, devoted to virtue, pay due attention to your instructions?" Thus, O chief of men, does Ram*a* constantly address us.

व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ।
उत्सवेषु च सर्व्वेषु पितेव परितुष्यति । 41 ॥
सत्यवादी महेष्वासो वृद्धसेवी जितेन्द्रियः ।
स्मितपूर्व्वाभिभाषी च धर्म्मं सर्व्वात्मना श्रितः । 42 ॥
सम्यग्योक्ता श्रेयसाञ्च न विगृह्य कथारुचिः ।
उत्तरोत्तरयुक्तौ च वक्ता वाचस्पतिर्यथा । 43 ॥
सुभ्रूरायतताम्राक्षः साक्षाद्विष्णुरिव स्वयं ।
रामो लोकाभिरामोऽयं शौर्य्यवीर्य्यपराक्रमैः । 44 ॥
प्रजापालनसंयुक्तो न रागोपहतेन्द्रियः ।
शक्तस्त्रैलोक्यमप्येष भोक्तुं किन्नु महीमिमां । 45 ॥

He is afflicted with the distresses of men, and shares like a father, their public rejoicings. He is strictly observant of truth, attentive to the aged, a mighty archer, continent, prefacing his words with a benign smile; every way most assiduous in acts of virtue, he creates happiness around him, he delights not in improper conversation; heaping argument upon argument, and deducing one reason from another, he is eloquent as Vach*usputi*; Ram*a*, adorned with charming brows, with elongated eyes, of the colour of copper, appears like V*i*shn*oo* himself present to mortals. Through his courage, his heroism, and might, he is become the delight of mankind. Engaged in tenderly nourishing his subjects, (his organs uninjured by passion,) he is worthy to

नास्य क्रोधः प्रसादश्च निरर्थोऽस्ति कदाचन ।
हन्त्येष नियमाद्वध्यानवध्येषु न कुप्यति ॥ 46 ॥
युनक्त्यर्थैः प्रहृष्टश्च तमसौ यत्र तुष्यति ।
दान्तैः सर्व्वप्रजाकान्तैः प्रीतिसंजननैर्नृणां ॥ 47 ॥
गुणैर्विरोचते रामो दीप्तः सूर्य्य इवांशुभिः ।
तमेवं गुणसम्पन्नं रामं सत्यपराक्रमं ॥ 48 ॥
लोकपालोपमं नाथमकामयत मेदिनी ।
वत्सः श्रेयसि जातस्ते दिष्ट्यासौ तव राघवः ॥ 49 ॥
दिष्ट्या पुत्रगुणैर्युक्तो मारीच इव काश्यपः ।
बलमारोग्यमायुश्च रामस्य विदितात्मनः ॥ 50 ॥

possess the three worlds; how much more this earth! His anger is never exerted without cause, nor his favour bestowed without discretion; he, supporting the law, destroys those who are worthy of death, while towards the guiltless he is gentle and calm. This hero pours wealth on those whom he approves. By his subdued habits, his affability to all, his joy-creating qualities, and his accomplishments, he beams forth on all, illustrious as the god of day. This all-accomplished Ram*a*, of genuine energy, equalling the preserver of the universe, the world desires for its lord. Through thine auspicious fortune, was this thy beloved Ragh*uva* born; as the fruit of thy meritorious deeds was he endowed with every filial excellence, even as K*u*shy*upa*, the son of M*u*reechi. All among the gods, the infernals, and men, the g*u*ndh*u*rv*as*, the hydras, all in the country, and in the great cities, pray for the strength, the health,

देवासुर मनुष्येषु सगन्धर्व्वोरगेषु च ।
आशंसते जनः सर्व्वा राष्ट्रे पुरवरे तथा ॥ 51 ॥
आभ्यन्तरश्च वाह्यश्च पौरजानपदो जनः ।
स्त्रियो वृद्धास्तरुण्यश्च सायं प्रातः समाहिताः ॥ 52 ॥
सर्व्वदेवान्नमस्यन्ति रामस्यार्थे मनस्विनः ।
तेषामायाचितं देव त्वत्प्रसादात् समृध्यतां ॥ 53 ॥
राममिन्दीवरश्यामं सर्व्वशत्रुनिवर्हणं ।
पश्यामो यौवराज्यस्थं तव राजोत्तमात्मजं ॥ 54 ॥
तं देवदेवोपममात्मजन्ते सर्व्वस्य लोकस्य हिते निविष्टं ।
हिताय नः क्षिप्रमुदारजुष्टं मुदाभिषेक्तुं वरद त्वमर्हसि ॥ 55 ॥

इत्यार्षे रामायणे वाल्मीकीये अयोध्या काण्डे प्रथमः सर्गः ॥ ॥

and the long life of the magnanimous Rama. Servants, bearers of burdens, citizens, peasants, women both old and young, unitedly supplicate for Rama of excellent mind. O venerable sire, graciously comply with this our request. Let us behold, O king, Rama, thy royal and excellent son, blue as the azure water lily, the subduer of enemies, appointed thy coadjutor in the kingdom: It is needful for our sakes, O giver of blessings, that thou instal in the kingdom, thy son, the image of the god of gods, the generous one, engaged in seeking the universal good.

तेषामञ्जलि पद्मानि प्रगृहीतानि सर्व्वशः ।
प्रतिगृह्याब्रवीद्राजा तेभ्यः प्रति हितं वचः ॥ 1 ॥
अहो ऽस्मि परमप्रीतः प्रभावश्चातुलो मम ।
यन्मे ज्येष्ठं प्रियं पुत्रं यौवराज्यस्थमिच्छथ ॥ 2 ॥
इति प्रत्यर्चितान्राजा ब्राह्मणानिदमब्रवीत् ।
वशिष्ठं वामदेवञ्च तेषामेवोपशृण्वतां ॥ 3 ॥
चैत्रः श्रीमानयं मासः पुण्यः पुष्पितकाननः ।
यौवराज्याय रामस्य सर्व्वमेवोपकल्प्यतां ॥ 4 ॥

SECTION II.

ALL standing with hands joined palm to palm, resembling the lotos flower, the king, accepting his people's prayer, addressed them thus: "Oh! I am transported with delight, my felicity is unequalled inasmuch as ye desire that my eldest, my beloved son, be my associate in the kingdom."

Then, returning their tokens of respect, the king thus addressed the brahmans, Vushishtha and Vama-deva, in the presence of the people: "This is the delightful month Chitra, sacred and auspicious, in which the woods are adorned with flowers. Prepare all things for the installation of Rama as my associate in the kingdom."

राज्ञस्तूपरते वाक्ये जनघोषो महानभूत् ।
शनैस्तस्मिन् प्रशान्ते च जनघोषे जनाधिपः । 5 ॥
वसिष्ठं मुनिशार्दूलं राजा वचनमब्रवीत् ।
अभिषेकाय रामस्य यत्कर्म्म सपरिच्छदं । 6 ॥
तदद्य भगवन् सर्व्वमाज्ञापयितुमर्हसि ।
तत् श्रुत्वा भूमिपालस्य वसिष्ठो मुनिसत्तमः । 7 ॥
आदिदेशाग्रतो राज्ञः स्थितान् युक्तान् कृताञ्जलीन् ।
सुवर्णादीनि रत्नानि बलीन् सर्व्वौषधीरपि । 8 ॥

The king having finished speaking, a mighty shout arose among the people, which, subsiding by slow degrees, the king, the sovereign of men, addressed V*u*sh*i*sth*a*, "O chief of sages, O divine one, it is proper for thee to day to order all things necessary, and to prescribe the ceremonies requisite for the installation of Ram*a*."

At the words of the protector of the world, V*u*sh*i*sth*a*, the eminent sage, thus commanded the attendants, who stood with joined hands before the king: "Prepare gold, and gems, oblations to the gods, the S*u*rvoush*u*dhee,[1] with white garlands,[2] laja,[3] honey, and clarified butter; fine and clean cloth, cha-

1 These are ten drugs, viz. myrrh, spikenard, calamus aromatious, koostha (a root resembling that of an iris), naphtha, turmeric, wild turmeric, shuthi (the root of some species of amomum), the flowers of michelis champaica, and the root of cypeurs rotundes.

2 Made of white flowers. 3 Parched rice or barley.

शुक्लमाल्यानि लाजांश्च पृथक् च मधुसर्पिषी ।
आहतानि च वासांसि रथं सर्व्वायुधान्यपि । 9 ॥
चतुरङ्गबलञ्चैव गजञ्च शुभलक्षणं ।
चामरव्यजने श्वेते ध्वजं छत्रञ्च पाण्डरं । 10 ॥
शतञ्च शातकुम्भानां कुम्भानामग्निवर्च्चसां ।
हिरण्यशृङ्गमृषभं समस्तं व्याघ्रचर्म्म च । 11 ॥
यच्चान्यत् किञ्चिदेष्टव्यं तत्सर्व्वमुपकल्प्यतां ।
उपस्थापयत प्रातरग्न्यागारे महीपतेः । 12 ॥

riots, weapons of all kinds, a full army, an elephant distinguished by auspicious marks, the chamara, the vyajana, the white flag, and the royal umbrella; an hundred vessels formed of gold, brilliant as the fire, a bull with golden horns, a complete tyger's skin. Prepare all these, with whatever is needful on such occasions; place them all in the house appropriated to the sacred fire of the king. Adorn all the doors of the inner apartments, and

1 These are a sort of brushes made of the long hair of the Yak or Cow of Tartary, and much used in India.

अन्तःपुरस्य द्वाराणि सर्व्वस्य नगरस्य च।
चन्दनस्रग्भिरर्च्च्यन्तां धूपैश्च घ्राणहारिभिः। 13 ॥
प्रशस्तमन्नं गुणवद्दधि क्षीरोपसेचनं।
द्विजानां शत साहस्रं यत्प्रकाममलं भवेत्। 14 ॥
सत्कृत्य द्विजमुख्यानां श्वः प्रभाते प्रदीयतां।
घृतं दधि च लाजाश्च दक्षिणाश्चापि पुष्कलाः। 15 ॥
सूर्य्येऽभ्युदितमात्रे श्वो भविता स्वस्तिवाचनं।
ब्राह्मणाश्च निमन्त्र्यन्तां कल्प्यन्तामासनानि च। 16 ॥
आबध्यन्तां पताकाश्च राजमार्गश्च सिच्यतां।
सर्व्वे च तालापचरा गणिकाश्च स्वलङ्कृताः। 17 ॥

of those in the whole town, with sandal wood, with garlands and incense, fragrant to the smell. Provide food duly dressed and seasoned, with curds and milk, equal to the desires of an hundred thousand of the twice born. Having early on the morrow paid homage to the chief of the twice born, let clarified butter be presented them with curds, parched corn, and ample fees. To-morrow, at the moment in which the sun rises, must be performed the *Swusti Vachuna*;1 let the brahmans be invited, the seat prepared, the flags be elevated on the staff, and the chief roads well watered; let those acquainted with musical time, and females beautifully adorned, occupy the second gallery of the king's palace; let rice with other food, and brahminical fees and garlands,

Swusti Vachuna. This is a ceremony by which the Brahmans, taking rice (deprived of its husk without boiling) strew it on the ground, invoking the blessing of the devtas upon the ceremony about to commence.

कक्ष्यां द्वितीयामासाद्य तिष्ठन्तु नृपवेश्मनः ।
देवायतनचैत्येषु सान्नभक्ष्याः सदक्षिणाः । 18 ॥
उपस्थापयितव्याः स्युर्मान्ययोग्याः पृथक् पृथक् ।
दीर्घासिबद्धयोधाश्च सन्नद्धा मृष्टवाससः । 19 ॥
महाराजाङ्गनं शूराः प्रविशन्तु महोदयं ।
एवं व्यादिश्य विप्रौ तौ क्रियास्तत्र विनिष्ठितौ । 20 ॥
चक्रतुश्चैव यच्छेषं पार्थिवाय निवेद्य च ।
कृतमित्येव चाब्रूतामभिगम्य जगत्पतिं । 21 ॥
यथोक्तवचनं प्रीतौ हर्षयुक्तौ द्विजर्षभौ ।
ततः सुमन्त्रं द्युतिमान्राजा वचनमब्रवीत् । 22 ॥

be placed separately in the temples of the gods, and beneath the large trees sacred to religion; let heroic warriors, armed with long scymeters, and clothed in clean raiment, enter the spacious area of the great king."

These two twice-born, thus commanded, assiduous in their sacerdotal office, completely performed all things required by the king. Then, pleased and delighted, the two great twice-born, approaching the lord of men, said, "What thou hast commanded, O king, is performed."

The illustrious monarch then said to S*oo*munt*ra*, "By thee, let the accomplished Ram*a* be quickly brought."

रामः कृतात्मा भवता शीघ्रमानीयतामिति ।
स तथेति प्रतिज्ञाय सुमन्त्रो राजशासनात् । 23 ॥
रामं तत्रानिनायाथ रथेन रथिनाम्वरं ।
अथ तत्र सहासीनास्तदा दशरथं नृपं । 24 ॥
प्राच्योदीच्याः प्रतीच्याश्च दाक्षिणात्याश्च भूमिपाः ।
म्लेच्छाश्चार्य्याश्च ये चान्ये वनशैलान्तवासिनः । 25 ॥
उपासाञ्चक्रिरे सर्व्वे तं देवा वासवं यथा ।
तेषां मध्ये स राजर्षिर्मरुतामिव वासवः । 26 ॥
प्रासादस्थो दशरथो ददर्शायान्तमात्मजं ।
गन्धर्व्वराजप्रतिमं लोके विख्यातपौरुषं । 27 ॥

Soomuntra acquiescing in the royal command, brought thither in a chariot Rama, eminent among charioteers. Then the governors of the earth, the north, the west, and the south, of the Mleechas,[1] the inhabitants of the middle regions,[2] and of the rocks and woods, being near, did homage to king Dusha-rutha, even as the gods to Vasuva. The royal sage, Dusha-rutha, his every wish accomplished, adorned with jewels, conspicuous in his palace amidst these kings, as *Indra* among the Muroots, beheld his son Rama approaching the palace, in form like the king of the Gundhurvas, and famed throughout the world for valour, might, and length of arm, of fearless mien, an intoxicated elephant; in countenance like a jasper, beautiful to behold,

1 The inhabitants of the countries where there is no distinction of cast, and where beef is eaten.

2 The regions situated between the mountains Vindhya and Himaluya.

दृष्ट्वा महासत्त्वं मत्तमातङ्गगामिनं ।
चन्द्रकान्ताननं राममतीवप्रियदर्शनं । 28 ॥
रूपौदार्य्यगुणैः पुंसां दृष्टिचित्तापहारिणं ।
घर्म्माभितप्ताः पर्ज्जन्यं ह्लादयन्तमिव प्रजाः । 29 ॥
न ततर्प समायान्तं पश्यमानो नराधिपः ।
अवतार्य्य सुमन्त्रस्तु राघवं स्यन्दनोत्तमात् । 30 ॥
पितुः समीपं गच्छन्तं प्राञ्जलिः पृष्ठतोऽन्वगात् ।
स तं कैलास शृङ्गाभं प्रासादं रघुनन्दनः । 31 ॥
आरुरोह नृपं द्रष्टुं सह सूतेन राघवः ।
स प्राञ्जलिरभिप्रेत्य प्रणतः पितुरन्तिके । 32 ॥

captivating the eyes and the hearts of men, and by his beauty, his frankness, and accomplishments, refreshing the people, as an interposing cloud refreshes those fainting with heat. The gazing lord of men was not satiated with beholding his approaching son. *Soomuntra* causing Ram*a* to descend from the excellent chariot, with joined hands followed him to his royal father. Attended by the charioteer, Raghu*va*, the joy of the race of R*u*gh*oo*, ascended the palace resplendant as the top of mount Kylas. With hands respectfully joined, Ram*a* doing profound obeisance to his father, announced his name, and bowed at the feet of his royal parent. The king behold-

नाम संश्रावयन्रामो ववन्दे चरणौ पितुः ।
तं दृष्ट्वा प्रणतं पार्श्वे कृताञ्जलिपुटं नृपः ॥ ३३ ॥
गृह्याञ्जलौ समाकृष्य सस्वजे प्रियमात्मजं ।
तस्मै चाभ्युद्यतं सम्यङ्मणिकाञ्चन भूषितं ॥ ३४ ॥
दिदेश राजा रुचिरं रामाय परमासनं ।
तदासनवरं प्राप्य व्यदीपयत राघवः ॥ ३५ ॥
स्वयैव प्रभया मेरुमुदये विमलो रविः ।
तेन विभ्राजता तत्र सा सभापि व्यरोचत ॥ ३६ ॥
विमलग्रहनक्षत्रा शारदी द्यौरिवेन्दुना ।
तं पश्यमानो नृपतिस्तुतोष प्रियमात्मजं ॥ ३७ ॥

ing him bowing with joined hands at his side, took hold of his united hands, and drawing him to his bosom, clasped his beloved son in his arms, and commanded a throne to be set for him, lofty, brilliant, adorned with jewels and gold. Ragh*uva* thus seated shed abroad his lustre as the rising sun rejoices S*oo*mer*oo*, gilding it with his rays. The assembly illuminated by Ra*ma* resembled the star-bespangled autumnal atmosphere, irradiated by the clear moon. Beholding his beloved son adorned with jewels, standing before

अलङ्कृतमिवात्मानमादर्शतलसंस्थितं ।
स तं सुस्थितमाभाष्य पुत्रं पुत्रवताम्वरः । 38 ॥
उवाचेदं वचो राजा देवेन्द्रमिव कश्यपः ।
ज्येष्ठायामसि मे पत्न्यां सदृश्यां सदृशः सुतः । 39 ॥
उत्पन्नस्त्वं गुणज्येष्ठो मम रामात्मजः प्रियः ।
त्वया तात प्रजाश्चेमाः स्वगुणैरनुरञ्जिताः । 40 ॥
तस्मात्त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि ।
कामतस्त्वं प्रकृत्यैव विनीतो गुणवानसि । 41 ॥
गुणवत्यपि तु स्नेहात्पुत्र वक्ष्यामि ते हितं ।
भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः । 42 ॥

him as his own image reflected in a mirror, the lord of men was filled with ineffable pleasure. The king, the most happy of fathers, thus addressed his son seated at ease, as K*u*shy*upa* the excellent M*u*hendr*a*, "Thou art my beloved son Ram*a*, the worthy offspring of my chief and equal spouse. O my beloved son, these my subjects are made happy by thy excellent endowments. Accept therefore, now, in the auspicious yog*a* P*oo*shya, the office of coadjutor in the empire. By nature and inclination humble, thou art endowed with excellence. Yet notwithstanding thine accomplishments, affection prompts me to assist thee with my counsel. O son, continuing humble,

कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ।
परोक्षया वर्त्तमानो वृत्त्या प्रत्यक्षया तथा ॥ 43 ॥
अमात्य प्रभृतीः सर्व्वाः प्रजाश्चैवानुरञ्जय ।
कोष्ठागारायुधागारैः कृत्वा सन्निचयान् बहून् ॥ 44 ॥
इष्टानुरक्त प्रकृतिर्यः पालयति मेदिनीं ।
तस्य नन्दन्ति मित्राणि लब्ध्वामृतमिवामराः ॥ 45 ॥
तस्मात्पुत्र त्वमात्मानं नियम्यैवं समाचर ।
तत् श्रुत्वा सुहृदस्तस्य रामस्य प्रियकाङ्क्षिणः ॥ 46 ॥
त्वरिताः शीघ्रमागत्य कौशल्यायै न्यवेदयन् ।
सा हिरण्यञ्च गाश्चैव रत्नानि विविधानि च ।

constantly restrain thine organs, and reject all vice; check every rising motion of anger and irregular desire. By thy attention to matters laid before thee by others, or discovered by thy own observation, afford pleasure to thy courtiers and all thy subjects. The sovereign, who fills his various store-houses and arsenals, and governs the earth reigning in the hearts of his pleased subjects, causes his friends to rejoice like the immortals when they obtain ambrosia. Wherefore, O son, firmly resolve to conduct thyself thus."

Upon this all the friends of Rama, desirous of testifying their affection, hastened to acquaint Kousulya. She, excellent among women, rewarded the messengers of these good tidings with golden cows, and a variety of gems.

व्यादिदेश प्रियाख्येभ्यः कौशल्या प्रमदोत्तमा । 47 ॥
रामो ऽपि तद्वचः श्रुत्वा राज्ञो ह्यमिततेजसः ।
प्रहृष्टवदनो भूत्वा तथेत्याह नराधिपं । 48 ॥
राजापि गुरुणादिष्टः सानुगो ऽयं विसर्ज्यतां ।
राममुद्दिश्य राजा वै गम्यतामित्यचोदयत् ।
अनुज्ञातस्तथा पित्रा गमनायोपचक्रमे । 49 ॥
अथाभिवाद्य राजानं रथमारुह्य राघवः ।
ययौ स्वं द्युतिमद्वेश्म जनौघैः प्रति पूजितः । 50 ॥

Having heard these words of the king, immense in power, Ram*a*, with a pleased countenance, replied, "So be it." At the command of his preceptor, the king then dismissed Ram*a* with his followers. Ragh*uva*, permitted by his father to depart, bowed to the earth at the feet of the king, and, mounting his chariot, went to his splendid palace, adored by all.

ते चापि पौरा नृपतेर्वचस्तत् श्रुत्वा तदा लाभमिवेष्टमाप्य ।
नरेन्द्रमामन्त्र्य गृहाणि गत्वा देवान् समानर्चुरभिप्रहृष्टाः ॥ ५१ ॥

इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये अयोध्याकाण्डे रामाभिषेकव्यवसायो नाम द्वितीयः सर्गः ॥

The citizens having heard the will of the king, and obtained their wish, took leave of their sovereign, and hastening home full of joy, worshipped the gods.

Thus far the second section.

गतेष्वथ नृपो भूयः पौरेषु सह मन्त्रिभिः ।
मन्त्रयित्वा ततश्चक्रे निश्चयज्ञः स निश्चयं । 1 ॥
श्व एव पुष्यो भविता श्वो ऽभिषिच्येत मे सुतः ।
रामो राजीवपत्राक्षो युवराज इति प्रभुः । 2 ॥
अथान्तर्गृहमाविश्य राजा दशरथस्तदा ।
सूतमामन्त्रयामास रामं पुनरिहानय । 3 ॥

SECTION III.

THE citizens having departed, the king, able in decision, advising with his counsellors, came to this determination: "To-morrow the moon will be in *Pooshya*: to-morrow, let my son Rama, the illustrious one whose eyes resemble the petal of the lotos, be installed my associate."

Then king Dusha-rutha, entering the inner apartments, called the charioteer

प्रतिगृह्य तु तद्वाक्यं सूतः पुनरुपाययौ ।
रामस्य भवनं शीघ्रं राममानयितुं पुनः ।
द्वास्थैरावेदितन्तस्य रामायागमनं पुनः । 4 ।
श्रुत्वैव चापि रामस्तं प्राप्तं शङ्कान्वितोऽभवत् ।
प्रवेश्य चैनं त्वरितो रामो वचनमब्रवीत् । 5 ॥
यदागमनकृत्यन्ते भूयस्तद्ब्रूह्यशेषतः ।
तमुवाच ततः सूतो राजा त्वां द्रष्टुमिच्छति । 6 ॥
श्रुत्वा प्रमाणं तत्र त्वं गमनायेतराय वा ।
इति सूतवचः श्रुत्वा रामोऽपि त्वरयान्वितः ।
प्रययौ राजभवनं पुनर्द्रष्टुं नरेश्वरं । 7 ॥

to bring Rama again. The charioteer receiving the order, speedily repaired to Rama's house to bring again the hero. Rama, hearing the royal order to bring him again announced by the attendants at the door, was afraid, and introducing the messenger said, "Tell me particularly the purport of thy coming." He replied, "the king wishes to see thee." Hearing the words of the charioteer, Rama hastily repaired again to the palace to see the sovereign of men. Hearing that

श्रुत्वा तं समनुप्राप्तं रामं दशरथो नृपः ।
प्रवेशयामास गृहं विवक्षुः प्रियमुत्तमं । 8 ॥
प्रविशन्नेव च श्रीमान्राघवो भवनं पितुः ।
ददर्श पितरं दूरात्प्रणिपत्य कृताञ्जलिः । 9 ॥
प्रणमन्तं तमुत्थाप्य संपरिष्वज्य भूमिपः ।
प्रदिश्य चासनं चास्मै रामञ्च पुनरब्रवीत् । 10 ॥
राम वृद्धोऽस्मि दीर्घायुर्भुक्ता भोगान् यथेप्सितान् ।
अनुवद्भिः क्रतुशतैर्यथेष्टं भूरिदक्षिणैः । 11 ॥
जातमिष्टमपत्यं मे त्वमद्यानुपमं भुवि ।
दत्तमिष्टमधीतञ्च मया पुरुषसत्तम ।
अनुभूतानि भूतानि मया वीर सुखान्यपि । 12 ॥

Rama had arrived, king Dusha-rutha, with affection on his lips, invited him into the palace. Raghuva, the fortunate, entering his father's house, and bowing at a distance with joined hands, beheld his sire. The lord of the earth, raising his duteous son, embraced him, and, giving him a seat, again addressed him: "O Rama, after offering numerous sacrifices, and meat offerings, and giving large gifts to the brahmans, I enjoy all the desires of my heart, and am now old and stricken in age. To day I behold a beloved son, thee, unparalleled throughout the world, O most excellent one. What I desired to give, has been given by me, and what I wished to read,[1] has been read; plea-

1 By way of devotion.

देवर्षिपितृविप्राणामनृणोऽस्मि तथात्मनः ।
न किञ्चिन्मम कर्त्तव्यं तवान्यत्राभिषेचनात् ॥ 13 ॥
अतो यत्त्वामहं ब्रूयां तन्मे त्वं कर्त्तुमर्हसि ।
अद्य प्रकृतयः सर्व्वास्त्वामिच्छन्ति नराधिपं ॥ 14 ॥
अतस्त्वां युवराजानमभिषेक्ष्यामि पुत्त्रक ।
अपि चाद्याशुभान्राम स्वप्नान्पश्यामि दारुणान् ।
सनिर्घातं दिवोल्काश्च पतन्ति हि महास्वनाः ॥ 15 ॥
अवष्टब्धञ्च मे राम नक्षत्रं दारुणैर्ग्रहैः ।
आवेदयन्ति दैवज्ञाः सूर्य्याङ्गारकराहुभिः ॥ 16 ॥

sures already enjoyed are now past with me; I have discharged every obligation to the gods, the sages, my ancestors, the brahmans, and myself; nothing remains for me to accomplish but thy installation. It is proper for me, therefore, to perform what I have already declared to thee. To day all my subjects desire thee for their sovereign: I will, therefore, O my son, install thee my associate in the kingdom. Yet, O Ram*a*, I have to-day seen dreadful and ominous visions; meteors falling, in the course of the day, attended with mighty sounds, and the clashing of the elements. My star, O Ram*a*, is crowded with portenteous planets, Soory*a*,[1] *Ungaruha*,[2] and Rah*oo*.[3] The diviners say, that

[1] The sun. [2] Mars. [3] The dragon's head.

प्रायेण च निमित्तानामीदृशानां संमुद्भवे ।
राजा हि मृत्युमाप्नोति घोराञ्चापदमृच्छति ॥ 17 ॥
तद्यावदेव मे चेतो न विमुह्यति राघव ।
तावदेवाभिषिञ्चस्व चला हि प्राणिनां मतिः ॥ 18 ॥
अद्य चन्द्रोऽभ्युपगमत् पुष्यात् पूर्वं पुनर्वसुं ।
श्वः पुष्ययोगनियतं वक्ष्यन्ते दैवचिन्तकाः ।
तत्र पुष्येऽभिषिञ्चस्व मनस्त्वरयतीव मां ॥ 19 ॥
श्वस्त्वाहमभिषेक्ष्यामि यौवराज्ये परन्तप ।
तस्मात्त्वयाद्यप्रभृति निशेयं नियतात्मना ॥ 20 ॥

appearances such as these, generally portend the death of a sovereign; he will certainly be the subject of dreadful misfortunes. O Raghuva, before my senses be gone, be anointed; the minds of the living are inconstant. To-day, the moon rose in Poonurvusoo, which precedes Pooshya. The astronomers announce her as entering Pooshya to-morrow. Be thou installed in Pooshya; my mind hastens me, O distresser of enemies; I will install thee my coadjutor to-morrow; therefore, with resolved mind, pass this night with thy spouse sleeping on durbha,[1] with a stone for thy pillow. Let thy friends, surrounding thee

[1] The sacred Koosha Poa Cynosuroides.

सह बध्वोपवस्तव्या दर्भप्रस्तरशायिना ।
सुहृदश्चाप्रमत्तास्त्वां रक्षन्त्वद्य समन्ततः ॥ 21 ॥
भवन्ति बहुविघ्नानि कार्य्याण्येवं विधानि हि ।
विप्रोषितश्च भरतो यावदेव पुरादितः ॥ 22 ॥
तावदेवाभिषेकस्ते प्राप्तकालो मतो मम ।
कामं खलु सतां वृत्ते भ्राता ते भरतः स्थितः ।
ज्येष्ठानुवर्त्ती धर्म्मात्मा सानुक्रोशो जितेन्द्रियः ॥ 23 ॥
किन्तु चित्तं मनुष्याणामनित्यमिति मे मतिः ।
सताञ्च धर्म्मनित्यानां कृतशोभि च राघव ॥ 24 ॥
इत्युक्तः सो ऽभ्यनुज्ञातः श्वो भाविन्यभिषेचने ।
व्रजेति रामः पितरमभिभाष्याभ्ययाद्गृहं ॥ 25 ॥

on all sides, remain sober and watch with thee. In works of this nature many obstructions arise: the absence of Bhuruta from this city I esteem the proper time for thine installation. Thy brother Bhuruta is voluntarily fixed in that line of conduct, chosen by the good; he is obsequious to his elder brother, devout, compassionate, and of subdued desires; still I know the mind of man to be inconstant. Yet, O Raghuva, the good and the constantly devout are full of serenity. Dismissed with this speech, to-morrow thy installation will take place; now depart."

प्रविश्य चात्मनो वेश्म राज्ञा दिष्टे ऽभिषेचने ।
तत्क्षणादेव निष्क्रम्य मातुरन्तःपुरं ययौ । 26 ॥
तत्र तां प्रवणामेव मातरं क्षौमवासिनीं ।
वाग्यतां देवतागारे ददर्शायाचतीं श्रियं । 27 ॥
प्रागेव चागता तत्र सुमित्रा लक्ष्मणस्तथा ।
सीता चानायिता श्रुत्वा प्रियं रामाभिषेचनं । 28 ॥
तस्मिन काले ऽपि कौशल्या तस्थावामीलितेक्षणा ।
सुमित्रयान्वास्यमाना सीतया लक्ष्मणेन च । 29 ॥
श्रुत्वा पुष्ये च पुत्रस्य यौवराज्याभिषेचनं ।
प्राणायामेन पुरुषं ध्यायमाना जनार्द्दनं । 30 ॥

Rama bowing to his father, returned home. Having entered his own house, he, instructed by the king, relative to the installation (not seeing Seeta[1]) immediately went forth, and entered his mother's apartment. There he beheld his devout mother, attired in silk, silently supplicating for his prosperity in the temple of the gods. Previously to this, Soomitra, hearing of the installation of the beloved Rama, had come with Lukshmuna, as had also Seeta, led by Koushulya. At that time Koushulya was standing with her eyes fixed, attended by Soomitra, Seeta and Lukshmuna. Having heard that in Pooshya her son would be installed as coadjutor in the kingdom,

1 This is added by the commentators as the reason of his going to this mother's apartment.

तथा स नियमामेव सोऽभिगम्याभिवाद्य च ।
उवाच वचनं रामो हर्षयंस्तामिदं वरं । 31 ॥
अम्बपित्रा नियुक्तोऽस्मि प्रजापालनकर्म्मणि ।
भविताश्वोऽभिषेकोयं यथा मे शासनं पितुः । 32 ॥
सीतयाप्युपवस्तव्या रजनीयं मया सह ।
एवमृत्विगुपाध्यायैः सह मामुक्तवान् पिता । 33 ॥
यानि यान्यत्र योग्यानि श्वोऽभाविन्यभिषेचने ।
तानि मे मङ्गलान्यद्य वैदेह्याश्चैव कारय । 34 ॥

she was contemplating the great Junarddu*na* by the Pranayu*na*.[1] Ram*a* approaching her thus engaged, and bowing with joy at her feet, addressed her in these pleasing words, "O Mother, I am chosen by my father to the work of governing the subjects of the kingdom; to-morrow will my installation take place, by the command of my Father. He has said that Seeta must continue with me to-night; and the sacrificing priests, and the instructors. To-day be pleased to make those preparations for festive solemnities which

1 The ceremony of stopping the left nostril while the name of the deity contemplated is repeated sixteen times, and then stopping both nostrils whilst the same name is repeated sixty-four times; and then opening the right nostril till it be repeated thirty-two times more. The first of these is called poor*uka*, the second koombh*uka*, the next nech*uka*. The above number of repetitions is called the pr*u*dhan*a*-k*u*lp*a*, or chief ceremony. Besides this there are two other methods, viz. the middling one, in which the number of repetitions is respectively four, sixteen, and eight, and the worst, in which they are one, four, and two. The repetitions are counted on the joints of the fingers of the left hand.

एतच्छ्रुत्वापि कौशल्या चिरकालाभिकाङ्क्षितं ।
हर्षवास्पाकुलं वाक्यमिदं राममभाषत । 35 ॥
वत्स राम चिरं जीव हतास्ते परिपन्थिनः ।
ज्ञातीन् मे त्वं श्रियायुक्तः सुमित्रायाश्च नन्दय । 36 ॥
कल्याने वतनक्षत्रे मया जातोऽसि पुत्रक ।
येन त्वया दशरथो गुणैराराधितः पिता । 37 ॥
अमोघं वत मे क्षान्तं पुरुषे पुष्करेक्षणे ।
येयमिक्ष्वाकुराज्यश्री पुत्र त्वां संश्रयिष्यति । 38 ॥
इत्येवमुक्तो मात्रा तु रामो भ्रातरमब्रवीत् ।
प्राञ्जलिं प्राक् समासीनमभिवीक्ष्य स्म यन्निव । 39 ॥

become the installation of myself and V*i*deha. Hearing this, Koush*u*lya, long desirous (of this event) replied to Ram*a*, her tears of joy flowing, "O my beloved child Ram*a*, may thy life be long; may all thine opposers be destroyed. Favoured by the goddess of prosperity, rejoice all the relations of myself and S*oo*m*i*tra. O my dear son, thou wast surely brought forth under an auspicious star, seeing thy father D*u*sh*a*-r*u*th*a* is thus moved by thine excellent qualities. My devotedness to the great lotus-eyed has been effectual, inasmuch as the good genius of I*k*shwak*oo*'s kingdom will condescend to reside with thee." Thus addressed by his mother, Ram*a* smiling replied to his brother, standing

लक्ष्मणेमां मया सार्द्धं प्रशाधित्वं वसुन्धरां ।
द्वितीयं मे ऽन्तरात्मानं त्वामियं श्रीरुपस्थिता ॥ 40 ॥
सौमित्रे भुङ्क्ष्व भोगांस्त्वमिष्टान् राज्यफलानि च ।
जीवितञ्चापि राज्यञ्च त्वदर्थमभिकामये ॥ 41 ॥
इत्युक्त्वा लक्ष्मणं रामो मातरावभिवाद्य च ।
अभ्यनुज्ञाप्य सीताञ्च ययौ स्वञ्च निवेशनं ॥ 42 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे रामराज्योपनिमन्त्रणं ।

on the east side with joined hands: "Lukshmuna, share with me the government of the earth; let my good fortune attend thee as my second self. Enjoy, O son of Soomitra, the desired pleasures springing from royalty. I desire life and a kingdom for thy sake." Having thus addressed Lukshmuna, and bowed to the feet of both his mothers, Rama giving directions to Seeta went to his own house.

End of the third Section.

सन्दिश्य रामं नृपतिः श्वोभाविन्यभिषेचने ।
पुरोहितं समाहूय वशिष्ठमिदमब्रवीत् । 1 ॥
गच्छोपवासं काकुत्स्थं कारयाद्य तपोधन ।
श्रेयसे राज्यलाभाय वध्वा सह यतव्रतं । 2 ॥
तथेति च स राजनमुक्त्वा वेदविदाम्वरः ।
स्वयं वशिष्ठो भगवान् ययौ रामनिवेशनं । 3 ॥
उपवासयितुं वीरं मन्त्रविन्मन्त्रकोविदं ।
ब्राह्म्यं रथवरं युक्तमास्थाय सुधृतव्रतः । 4 ॥

SECTION IV.

The Sovereign of Men, having appointed the approaching installment on the morrow, called the priest V*u*shishth*a*, and thus commanded him, "Go, eminent in devout austerities; cause Kak*oo*tsh*a* to fast to day with his consort according to the ordinance, that he may secure prosperity and the kingdom. The divine V*u*shishth*a*, profound in the knowledge of the veda, replying to the king "Even so," went himself to the house of Ram*a* to secure the hero's fasting. The excellent sage, learned in the sacred formulas, eminent in the knowledge of devotional rites, and steady in their observance, mounting the Bramy*a* chariot, quickly arrived at the house of Ram*a*, splendid as a

स रामभवनं प्राप्य पाण्डुराभ्रघनप्रभं ।
तिस्रः कक्षा रथेनैव विवेश मुनिसत्तमः । 5 ॥
तमागतमृषिं रामस्त्वरयन्निव सम्भ्रमात् ।
मानयिष्यन् समानार्हं निश्चक्राम निवेशनात् । 6 ॥
अभ्येत्य त्वरमाणोऽथ रथाभ्यासं मनीषिणः ।
ततोऽवतारयामास परिगृह्य रथात् स्वयं । 7 ॥
प्रभोर्व्वचनमाकाङ्क्षंस्तस्थौ रामः कृताञ्जलिः ।
चसकेनं प्रश्रितं दृष्ट्वा संभाष्याभिप्रसाद्य च ।
प्रियार्हं हर्षयन्रामभित्युवाच पुरोहितः । 8 ॥

bright cloud. The sage having entered the third court, Rama with great courtesy hastened to him. Desirous of shewing due regard to this honourable one, he came forth from the house, and going hastily up to the chariot, assisted the man of all-controuling mind to alight; then anxious to hear the words of the great one, he stood with joined hands. The venerable priest beholding the amiable, attentive Rama, gave him his blessing, and addressed him in these pleasing accents: "O Rama, thy Father is gracious to thee; thou wilt obtain the joint sovereignty of this kingdom; fast to-day with Seeta; on

प्रसन्नस्ते पिता राम यौवराज्यमवाप्स्यसि ।
उपवासं भवानद्य करोतु सह सीतया । 9 ।
प्रातस्त्वामभिषेक्ता हि यौवराज्ये नराधिपः ।
पिता दशरथः प्रीत्या ययातिं नहुषो यथा । 10 ॥
इत्युक्त्वा स तदा राममुपवासं यतव्रतं ।
मन्त्रवित्कारयामास वैदेह्या सहितं मुनिः । 11 ॥
स्वस्ति पुण्याहघोषेण देवतावसथेषु च ।
प्रसादं राघवो राज्ञः शिरसा प्रतिगृह्य सः । 12 ॥
स्पर्शयामास गुरवे सहस्राणि गवां दश ।
ततो यथावत्क्रमेण स राज्ञो गुरुरर्चितः ।
अभ्यनुज्ञाप्य काकुत्स्थं ययौ रामनिवेशनात् । 13 ॥

the morrow thy Father Dusha-rutha, with parental affection, will install thee his regal associate, as Nuhoosha installed Yuyati. Having said this, the sage skilled in devotional forms, caused Rama to begin the fast with Videha, according to the ordinance. Raghuva having received this intimation of the royal favour, respectfully bowed his head, and saying, "It is an auspicious, a sacred day," presented the preceptor with ten thousand cows. The king's preceptor thus worshipped by Rama, having laid his injunctions on Kakootstha, departed.

सुहृद्भिस्तत्र रामोऽपि सहासीनः प्रियम्वदैः ।
सभाजितो विवेशाथ ताननुज्ञाप्य सर्व्वतः ॥ 14 ॥
हृष्टनारी नरयुतं राजवेश्म तदा बभौ ।
यथा मत्तद्विजगणं प्रफुल्लनलिनं सरः ॥ 15 ॥
स राजभवनप्रख्यात्तस्माद्रामनिवेशनात् ।
निर्गत्य ददृशे मार्गं वशिष्ठो जनसंवृतं ॥ 16 ॥
वृन्दवृन्दैरयोध्यायां राजमार्गाः समन्ततः ।
बभूवुरभिसंबाधाः कुतूहलजनैर्वृताः ॥ 17 ॥
जनवृन्दोर्म्मिसंघर्षहर्षस्वनवतस्तदा ।
तदाहि एर्य्यमाणस्य हर्षेद्रुतोर्म्मिभिर्जनैः ॥ 18 ॥

Having given every requisite order to those assembled, Rama, with his courteous friends, entered his house. The palace was enlivened with faces of joy, as a lake abounding with water-lilies is enlivened by the inebriated bees. Vushistha, coming from the house of Rama resembling the royal palace, beheld the road filled with the multitude. The high road to *Uyodhya* was crowded with myriads of spectators full of gaiety; the concussion of the joyful multitude, filling the high way, resembled the roaring of the sea, while their busy motion

बभूव राजमार्गस्य सागरस्येव निस्वनः ।
सिक्तसंमृष्टरथ्या हि तथा च वनमालिनी ।
आसीदयोध्या नगरी समुच्छ्रितगृहध्वजा । 19 ॥
तदा ह्ययोध्यानिलयः सस्त्रीबालाकुलो जनः ।
रामाभिषेकमाकाङ्क्षन्नाकाङ्क्षन्नुदयं रवेः । 20 ॥
प्रजालङ्कारभूतञ्च जनस्यानन्दवर्द्धनं ।
उत्सुकोऽभूज्जनो द्रष्टुं तमयोध्यामहोत्सवं । 21 ॥
एवं तज्जनसम्बाधं राजमार्गं पुरोहितः ।
व्यूहन्निव जनौघन्तं शनैराजकुलं ययौ । 22 ॥

resembled that of its waves. The city of *Uyodhya* was watered, and its streets cleaned; it was adorned with garlands and elevated flags; the houses thereof were filled with men, women and children, longing for Ram*a*'s installation, and anxiously watching for the rising sun. Great was the anxiety to see the rejoicings at *Uyodhya*, adorned with men, and with the increaser of human joy. The priest slowly making his way along the high road, thus filled with the crowd, ascended the royal palace, splendid as the glittering edge of a white cloud,

सिताभ्रशिखरप्रख्यं प्रासादमधिरुह्य च ।
समियाय नरेन्द्रेण शक्रेणेव बृहस्पतिः ॥ 23 ॥
तमागतमभिप्रेक्ष्य हित्वा राजासनं नृपः ।
पप्रच्छ स्वमतं तस्मै कृतमित्यभ्यवेदयत् ॥ 24 ॥
तेन चैव तदा तुल्यं सहासीनास्सभासदः ।
आसनेभ्यः समुत्तस्थुः पूजयन्तः पुरोहितं ॥ 25 ॥
गुरुणा त्वभ्यनुज्ञातो मनुजौघं विसृज्य तं ।
विवेशान्तःपुरं राजा सिंहो गिरिगुहामिव ॥ 26 ॥

resembling *Vrihusputi* when approaching *Shukra*. The sovereign of men beholding him arose from the royal seat, and enquired respecting the directions he had given. The sage replied "All is performed." The courtiers assembled with him, also rose from their seats, doing homage to the sacerdotal sage.

Requested by the preceptor, the king leaving the multitude, as a lion enters the cavern of a mountain, entered the beautiful place equal to the

तदग्र्यवेश्मप्रमदाजनाकुलं महेन्द्रवेश्मप्रतिमं निवेशनं ।
व्यदीपयंश्चारु विवेश पार्थिवः शशीव तारागणसंकुलं नभः । 27 ॥
इत्यार्षे रामायणे महर्षिवाल्मीकीये अयोध्याकाण्डे पुरशोभावर्णनं ।

palace of M*u*hendr*a*, and filled with ladies dressed in sumptuous attire, illuminating the royal palace as the moon illuminates the starry heavens.

End of the fourth Section.

गते पुरोहिते रामः स्नातो नियतमानसः ।
सह पत्न्या विशालाक्ष्या नारायणमुपागमत् । 1 ॥
प्रगृह्य शिरसा पात्रीं हविषो विधिवत्ततः ।
महते दैवतायाज्यं जुहाव ज्वलितेऽनले । 2 ॥
शेषञ्च हविषस्तस्य प्राश्याशास्यात्मनः प्रियां ।
ध्यायन्नारायणं देवं स्वास्तीर्णे कुशसंस्तरे । 3 ॥

SECTION V.

The priest having departed, Rama bathed himself, and with devout mind, approached Narayuna, together with his spouse of elongated eye. Then placing on his head the vessel containing sacrificial oblations, he, according to the ordinance, offered clarified butter to the great deity, pouring it into the enkindled fire. Having eaten the remainder, and encouraged his beloved, the son of the great sovereign, meditating on the god Narayuna, with his mind under due controul,

वाग्यतः सह वैदेह्या भूत्वा नियतमानसः ।
श्रीमत्यायतने विष्णोः शिश्ये नरवरात्मजः । 4 ॥
एकयामावशिष्टायां रात्र्यां प्रतिविबुद्ध्य सः ।
अलङ्कारविधिं सम्यक्कारयामास वेश्मनः । 5 ॥
तत्र शृण्वन् सुखा वाचः सूतमागधवन्दिनां ।
पूर्व्वां सन्ध्यामुपासीनो जजाप सुसमाहितः । 6 ॥
तुष्टाव प्रणतश्चैव शिरसा मधुसूदनं ।
विमलक्षौमसंवीतो वाचयामास स द्विजान् । 7 ॥
ते च पुण्याहघोषो ऽथ गम्भीरमधुरस्तथा ।
अयोध्यां पूरयामास तूर्य्यघोषानुनादितः । 8 ॥

and his speech restrained, slept in the temple of Vishn*oo*, on a bed of well spread k*oo*sh*a*, together with the fortunate Videhee. Waking at the commencement of the last watch of the night, he caused the house to be exquisitely adorned with various ornaments, and on hearing the pleasing voice of the musicians, the heralds, and those who recite illustrious deeds, the regulated-one performed his orisons with the departure of the night, and in silence, bowing his head, praised the destroyer of M*u*dh*oo*. After this, being clothed in clean silken garments, he desired the twice-born to proclaim the auspicious day. The deep and melodious sound, "The day is auspicious," being proclaimed with trumpet, fil-

कृतोपवासन्तु तदा वैदेह्या सह राघवं ।
अयोध्यानिलयः श्रुत्वा सर्व्वः प्रमुदितो जनः । 9 ॥
ततः पौरजनः सर्व्वः श्रुत्वा रामाभिषेचनं ।
प्रभातां रजनीं दृष्ट्वा चक्रे शोभयितुं पुरीं । 10 ॥
सिताभ्रशिखराभेषु देवतायतनेषु च ।
चतुष्पथेषु रथ्यासु चैत्येष्वट्टालकेषु च । 11 ॥
नानापण्यसमृद्धेषु वणिजामापणेषु च ।
कुटुम्बिनां समृद्धेषु श्रीमत्सु भवनेषु च । 12 ॥
सभासु चैव सर्व्वासु वृक्षेष्वालक्षितेषु च ।
ध्वजाः समुच्छ्रिताः साधु पताकाश्चाभवंस्तथा । 13 ॥

led the city of *Uyodhya*; and the inhabitants, hearing that Ram*a* with *Vi*-dehee had performed the fast, were filled with joy. All the citizens then on account of Ram*a*'s approaching installation, began at the rising dawn, to adorn the city. The temples of the gods, bright as the mountain peak begirt with the luminous cloud, the transverse ways, the streets, the trees devoted to sacred rites, the stately houses, the various markets, the warehouses of the merchants, the places where relatives assemble, the courts of justice, the public assemblies, and every conspicuous tree, were adorned with clean flags elevated on high; and the multitudes were cheered with the heart-

नटनर्त्तकसंघानां गायकानाञ्च गायतां ।
मनःकर्म्मसुखावाचः शुश्राव जनता ततः । 14 ॥
रामाभिषेकयुक्ताश्च कथाश्चक्रुर्मिथो जनाः ।
रामाभिषेके संप्राप्ते चत्वरेषु गृहेषु च । 15 ॥
बाला अपि क्रीडमाना गृहद्वारेषु सर्व्वशः ।
रामाभिषेकसंयुक्ताश्चक्रुरेव कथामिथः । 16 ॥
कृतपुष्पोपहारश्च धूपगन्धाधिवासितः ।
राजमार्गः कृतः श्रीमान् पौरै रामाभिषेचने । 17 ॥
प्रकाशीकरणार्थञ्च निशागमनशङ्कया ।
दीपवृक्षांस्तथा चक्रुरनुरथ्यासु सर्व्वशः । 18 ॥

exhilarating sound occasioned by the companies of dancers, and of musicians both instrumental and vocal. The people mutually conversed about Rama's installation, and the children who were playing in the court yards, the houses, and the porticos, talking thereof, said one to another: "Rama will be anointed to-day." The public roads were strewed with flowers and perfumed with incense and odours by the citizens, on account of Rama's approaching installation; clusters of lamps resembling trees were suspended

अलङ्कारं पुरस्यैवं कृत्वा तत्पुरवासिनः ।
आकाङ्क्षमाणा रामस्य यौवराज्याभिषेचनं । 19 ॥
समेत्य संघशः सर्व्वे सभासु चत्वरेषु च ।
कथयन्तो मिथस्तत्र प्रशशंस नराधिपं । 20 ॥
अहो महात्मा राजायमिक्ष्वाकुकुलनन्दनः ।
ज्ञात्वा वृद्धं स्वमात्मानं रामं राज्येऽभिषेक्ष्यति । 21 ।
सर्व्वे ह्यनुगृहीताः स्म यन्नो रामो महीपतिः ।
चिराय भविता गोप्ता दृष्टलोकपरावरः । 22 ॥
अनुद्धतमना विद्वान् धर्म्मात्मा भ्रातृवत्सलः ।
यथा च भ्रातृषु स्निग्धस्तथास्मास्वपि राघवः । 23 ॥

illuminating the city, and the streets in every part, to remove the fear of walking by night. Having thus adorned the city, the citizens, desirous of the installation of Ram*a*, coming together in select assemblies, and in the court-yards, and mutually discoursing, thus applauded the sovereign of men: "Oh! that great king, the joy of Ikshwa*koo*'s race! who, conscious of his advanced age, installs his own son Ram*a* in the kingdom. How happy are we, that the smiling Ram*a* will become our sovereign; that he who regards the present and future good of the people, will for so long a time remain our protector, even Ragh*uva*, active, wise, and virtuous, affectionate to his brethren, dear to us as to his own brothers. May the

चिरं जीवतु धर्म्मात्मा राजा दशरथो ऽनघः ।
यत्प्रसादेनाभिषिक्तं रामं द्रक्ष्यामहे वयं । 24 ॥
एवम्विधं कथयतां पौराणां शुश्रुवुः परे ।
दिग्भ्यो विश्रुतवृत्तान्ताः प्राप्ता जानपदाजनाः । 25 ॥
ते तु दिग्भ्यो पुरीं प्राप्ता द्रष्टुं रामाभिषेचनं ।
रामस्य पूरयामासुः पुरीं जानपदाजनः । 26 ॥
जनौघैस्तैर्विसर्पद्भिः शुश्रुवे तत्र निस्वनः ।
पर्व्वसूदीर्णवेगस्य सागरस्येव निस्वनः । 27 ॥

virtuous, the sinless D*u*sh*a*-r*u*th*a*, long enjoy life, by whose favour we see Ra-m*a* about to be anointed." These words of the citizens thus conversing, were heard by others, and the country people, obtaining the intelligence, arrived from all quarters. The peasants who flocked from every part to witness the installation of Ram*a*, filled the city. The sound of all these going and coming was like the sound of the rushing flood tide, rolling in from the sea at the wax-

ततस्तदिन्द्रक्षयसन्निभं पुरं दिदृक्षुभिर्जानपदैरुपाहितैः ।
समन्ततः सस्वनमाकुलं बभौ समुद्रयादोभिरिवार्णवोदकं । 28 ।
इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये अयोध्याकाण्डे पुरशोभावर्णनं ।

ing and waning of the moon, and the city resembling the habitation of Indr*a*, thus filled in every corner with the people flocking to behold the installation of Ram*a*, resembled the waters of the ocean filled with the inhabitants of the sea.

End of the fifth Section.

ज्ञातिदासी यतो जाता कैकेय्या तु सहोषिता ।
प्रसादश्च शशङ्काशमारुरोह यदृच्छया । 1 ॥
सिक्तराजपथां कृत्स्नां प्रकीर्णं कमलोत्पलां ।
अयोध्यां मन्थरा तस्मात् प्रसादादन्ववैक्षत । 2 ॥
पताकाभिर्वरार्हाभिर्ध्वजैश्च समलङ्कृतां ।
कृतां छन्नपथैश्चापि स्वच्छन्दकपथैर्वृतां । 3 ॥

SECTION VI.

At this juncture a female servant named Munthura, born, no one knows where, who formerly had lived with Kikeyee, in the family of her maternal relatives, ascending at her will the palace resembling the moon, from thence beheld Uyodhya, with its principal streets watered and thickly strewed with water lilies of various kinds. Beholding Uyodhya adorned with elevated flags, the roads smoothed like the entrance of a temple, and sprinkled with water in

सिक्तां चन्दनतोयैश्च शिरःस्नातजनैर्वृतां ।
माल्यमोदकहस्तैश्च द्विजेन्द्रैरभिनादितां । 4 ॥
शुक्लदेवगृहद्वारां सर्व्ववादित्रनादितां ।
संप्रहृष्टजनाकीर्णां ब्रह्मघोषनिनादितां ।
प्रहृष्टवरहस्त्यश्वां संप्रणर्द्दितगोवृषां । 5 ॥
प्रहृष्टमुदितैः पौरैरुच्छ्रितध्वजमालिनीं ।
अयोध्यां मन्थरा दृष्ट्वा परं विस्मयमागता । 6 ॥
सा हर्षोत्फुल्लनयनां पाण्डुरक्षौमवासिनीं ।
अविदूरे स्थितां दृष्ट्वा धात्रीं पप्रच्छ मन्थरा । 7 ॥

which with sandal wood had been steeped; filled also with people bathed and clean, rendered vocal by the twice born; (crowned with garlands, and regaling themselves with sweetmeats,) whitened, gladdened with the sound of all musical instruments, filled with joyful men echoing the sound of the ved*a*, crouded with excellent elephants and horses, and with cows and bulls lowing, and beautified with rows of streamers elevated by the joyous and transported citizens, M*u*nth*u*ra was greatly surprized, and asked the nurse who stood near her, dressed in a white silk robe, her eyes sparkling

उत्तमेनाभिसंयुक्ता हर्षेणार्थपरा सती ।
राममाता धनं किन्नु जनेभ्यः संप्रयच्छति । 8 ॥
अतिमात्रं प्रहर्षः किं जनस्यास्य च शंस मे ।
कारयिष्यति किं वापि संप्रहृष्टो महीपतिः । 9 ॥
उदीर्य्यमाणा हर्षेण धात्री परमया मुदा ।
आचचक्षेऽथ कुब्जायै भूयसीं राघवे श्रियं । 10 ॥
श्वः पुष्येण जितक्रोधं यौवराज्येन चानघं ।
राजा दशरथो राममभिषेक्ता हि राघवं । 11 ॥
तेनायं हर्षितः सर्व्वो जनो रामाभिषेचने ।
पुरी चालंकृता पौरै राममाता च हर्षिता । 12 ॥

with joy, "Why (do I behold) the mother of Ram*a*, filled with extasy, giving wealth to the people, and appearing as though her wishes were all accomplished? Whence is this excessive joy of the people? I have my apprehensions: What is the king, overcome with joy, about to do?" The nurse, her heart overflowing with gladness, joyfully told the deformed one of the good fortune ofRagh*uva*: "To-morrow the moon enters P*oo*shya; D*u*sha-r*u*th*a*, the king, will then install the sinless Ram*a*, the descendent of R*u*gh*oo*, of subdued anger, his associate in the empire; on account of Ram*a*'s installation all the people are inebriated with joy, the city is adorned by the inhabitants, and Ram*a*'s mother is filled with gladness."

धात्र्यास्तद्वचनं श्रुत्वा कुब्जा क्षिप्रममर्षिता ।
तस्मात् प्रासादशिखरादवतीर्य्य त्वरान्विता । 13 ॥
संरक्तनयना कोपान्मन्थरा पापनिश्चया ।
रामे सा निश्चिता पापा पूर्व्वं वैरमनुस्मरत् 14 ॥
कस्मिंश्चिदपराधे हि क्षिप्ता रामेण सा पुरा ।
चरणेन क्षितिं प्राप्ता तस्य वैरमनुत्तमं । 15 ।
सा दह्यमाना कोपेन मन्थरा पापदर्शिनी ।
शयानमेव कैकेयीमिदम्वचनमब्रवीत् । 16 ॥
उत्तिष्ठ मूढे किं शेषे भयन्ते घोरमागतं ।
समुपप्लुतमात्मानं दुर्भगे नावबुध्यसे । 17 ॥

Hearing these words of the nurse, the deformed, the wicked M*u*nth*u*ra, being displeased, speedily descended from the top of the palace, her eyes red with anger. This wretch, bent on evil, who for some fault had been formerly kicked to the ground by the foot of Ram*a*, and had conceived a mortal enmity against him, now recollected the ancient grudge. Burning therefore with rage, the malevolent M*u*nth*u*ra thus addressed Kikeyee, who was reposing herself, "Rise up, thou stupid one. Why dost thou sleep? A tremendous calamity is awaiting thee. Dost thou not know, O despised

वृथा सौभाग्यमानेन दुर्भगे त्वं विदह्यसे।
गिरिनद्या इव स्रोतस्तव सौभाग्यमस्थिरं ।18॥
तयैवमुक्ता कैकेयी संरम्भपरुषं वचः।
कुब्जया पापदर्शिन्या प्रष्टुं समुपचक्रमे ।19॥
मन्थरे किमसि क्रुद्धा कच्चित् क्षेमं निवेदय।
विषण्णवदनां हि त्वां लक्षयामि सुदुःखितां ।20॥
मन्थरा तद्वचः श्रुत्वा कैकेय्या मधुराक्षरं।
उवाच क्रोधसंयुक्ता वाक्यं वाक्यविशारदा ।21॥
संरम्भामर्षताम्राक्षी कुब्जा तस्या हितैषिणी।
भूयो विषादयन्ती तां कैकेयीं पापनिश्चया ।22॥

one, that thou art consumed by the vain conceit of thy good fortune; thy prosperity is dried up like as a mountain-stream." Kikeyee, addressed by the deformed one in these insidious words, began to enquire, "O *Munthura*, why art thou angry? Relate something pleasing. I see thee with a sad countenance and greatly afflicted." *Munthura*, expert in speech, hearing these sweet accents of Kikeyee, answered again with anger: This deformed and wicked woman, being attached to the interest of Kikeyee, and bent on

रामाद्विभेदयिष्यन्ती निश्वसन्ती पुनःपुनः ।
अद्येमं सुमहद्देवि तवेदं समुपस्थितं । ।
रामं दशरथो राजा यौवराज्ये ऽभिषेक्ष्यति । 23 ॥
सास्म्यपारे भृशं मग्ना दुःखशोकमहार्णवे ।
शतमास्म्यनलेनेव तद्धितार्थमुपागता । 24 ॥
तव दुःखेन कैकेयी ममदुःख तरंभवेत ।
तव वृद्धा हि मे वृद्धिरिति मे निश्चिता मतिः । 25 ॥
नराधिपकुलेजाता महिषी पृथिवीपतेः ।
गतिं त्वं राजधर्म्माणां कथन्देवि न बुध्यसे । 26 ॥

evil, her eyes reddening with rage, begun to bewail Kikeyee that she might separate her from Rama, saying with repeated sighs, "O Queen, a great misfortune has befallen thee? King Dusha-rutha is about to install Rama his associate in the kingdom. I am immersed in an ocean of distress without a shore. I am burnt up as with fire, O Kikeyee, through concern for thy good. In thy trouble, I am still more deeply troubled, and in thy advancement I am elevated; of this I feel certain. Thou who art born of a royal family, and art the queen of the lord of the earth, why, O goddess, dost thou not perceive the path becoming royalty? Thine husband is a virtuous talker;

धर्म्मवादी स ते भर्त्ता श्लक्ष्णवादी च दारुणः ।
सद्भावेनैव जानीषे तेनैवमतिवञ्चिता । 27 ॥
उपस्थितं प्रयुञ्जानस्त्वयि वाक्यमनर्थकं ।
अर्थेनाद्यैव कौशल्यां भर्त्ता ते योजयिष्यति । 28 ॥
प्रापयित्वा तु दुष्टात्मा भरतं तव बन्धुषु ।
काल्यं स्थापयिता रामं राज्ये निहतकण्टके । 29 ॥
शत्रुः पतिप्रवादेन मात्रेव हितकाम्यया ।
आशीविष इवाङ्केन भर्त्तोपचरितस्त्वया । 30 ॥
यथा कुर्य्यादरिर्लोके दुष्ट त्वं समुपेक्षितः ।
राज्ञा दशरथेनाद्य सपुत्रा त्वं तथा कृता । 31 ॥

is fair in speech, but cruel; by his specious arts art thou deceived. This thy husband will fill thee to-day with vain words, and Koushulya with riches. The wicked monarch, having already sent Bhuruta to thy relatives, will to-morrow fix Rama quietly in the kingdom. By thee, desirous of good, hath thy husband, a real enemy while esteemed thy lord, been nourished as by a mother. As a serpent in thy bosom, as a spared enemy, yet capable of mischief, will king Dusha-rutha act towards thee this day.

शठेनानृत वाक्येन बालप्रज्ञे सुमुग्धिके ।
रामं स्थापयता राज्ये सानुबन्धा हता ह्यसि । 32 ॥
तत्प्राप्तकालं कैकेयि कर्त्तुमर्हसि मे वचः ।
रक्ष पुत्रं यथात्मानं माञ्चैवामित्रकर्षिणि । 33 ॥
तथाकुरु यथारामं नाभिषिञ्चति ते पतिः ।
सकामां कुरु कौशल्यां मासपत्नीमनिन्दिते । 34 ॥
मन्थराया वचः श्रुत्वा शयनात् सा शुभानना ।
उत्तस्थौ हर्षसंपूर्णा चन्द्रलेखेव शारदी । 35 ॥
अतीव सा तु सन्तुष्टा कैकेयी विस्मयान्विता ।
दिव्यमाभरणं तस्यै कुब्जायै प्रददौ शुभं । 36 ॥

O thou of infantine mind! O supremely stupid one! thou, with all thy connections, wilt be destroyed by that iniquitous liar. Instating Rama in the kingdom he will make thee dependant on thine enemies. The time is come, attend to my words and preserve thy son, thyself, and me. So act as to prevent thy husband's installing Rama. O thou not contemned, let not thy fellow spouse Koushulya gladdened obtain her desire. Hearing the words of Munthura, the fair one, resembling the autumnal moon, rose from her couch. Kikeyee filled with pleasure and astonishment, presented beautiful and excellent ornaments to the deformed (old woman). Having pre-

दत्त्वा चाभरणं श्रीमत्प्रीतिदायं प्रहर्षिता ।
कैकेयी मन्थरां वाक्यमिदं तत्राब्रवीत्पुनः । 37 ॥
मन्थरे यत्त्वया मेऽद्य प्रियमाख्यातमीप्सितं ।
तत्रेदं प्रीतिदायन्ते प्रीत्या भूयो ददानि च । 38 ॥
रामे वा भरते वापि विशेषो नास्ति कश्चन ।
तस्मात्प्रियं मे यद्रामं राजा राज्येऽभिषेक्ष्यति । 39 ॥
न मे प्रियं किञ्चिदतः परं भवेद्यदद्य राजा सुतमेकमात्मजं ।
गुणाकरं राममुदारविक्रमं स यौवराज्ये प्रतिपादयिष्यति । 40 ॥
इत्यार्षे रामायणे आदिकाव्ये चतुर्विंशति साहस्र्यां संहितायामयोध्या काण्डे मन्थरापरिदेवनं ॥

sented her with these ornaments, as tokens of esteem, Kikeyee pleased, said thus to Munthura: "O Munthura, seeing thou hast to day brought me such grateful and pleasing information, I present thee with these tokens of regard, and will give thee more. There is no distinction between Rama and Bhuruta; it therefore pleases me that the king should instal Rama. Nothing is more grateful to me, than that the king should to-day appoint his eldest son, the mighty and accomplished Rama, to the office of coadjutor in the kingdom.

End of the sixth section.

मन्थरा त्वभ्यसूयेनामुत्सृज्याभरणं हि तत् ।
उवाचेदं ततो वाक्यं कोपदुःखसमन्वितं । 1 ॥
हर्षं किमर्थमस्थाने कृतवत्यसि बालिशे ।
शोकसागरमध्यस्थं नात्मानमवबुध्यसे ।
आशीविषस्त्वां दशतु मूढे पण्डितमानिनि । 2 ॥
दुर्भगे चाकृतप्रज्ञे विपरीतार्थदर्शिनि ।
मनसा प्रहसामि त्वां देवि दुःखार्दिता सती ।
यच्छोचितव्ये हृष्टासि प्राप्य त्वं व्यसनं महत् । 3 ॥

SECTION VII.

With a heart full of envy, *Munthura*, mad with disappointment, turning from her and the ornaments, replied: "Why, thou ignorant creature, is joy thus ill-timed? Dost thou not perceive thyself to be in an ocean of distress? O stupid wretch, deeming thyself wise! O neglected one, to this day uninformed, thou seeker of adversity, may a serpent bite thee. O goddess, afflicted with distress, I inwardly laugh at thee, because thou, fallen into such

शोचामि दुर्म्मतित्वन्तेका हि प्रज्ञा प्रहर्षयेत् ।
अरेः सपत्नो पुत्रस्य वृद्धिं मृत्योरिवागतां । 4 ॥
भरताद्देव रामस्य राज्य साधारणाद्भयं ।
तद्विचिन्त्य विषस्मास्मि भयं भीताद्धि जायते । 5 ॥
लक्ष्मणो हि महावाहू रामं सर्व्वात्मना गतः ।
शत्रुघ्नश्चापि भरतं काकुत्स्थं लक्ष्मणो यथा । 6 ॥
प्रत्यासन्नक्रमेणापि भरतस्यैव भामिनि ॥
राज्यक्रमो विप्रकृष्ट स्तयोस्तावद्यवीयसेाः । 7 ॥
विदुषः क्षत्रचारित्रे प्राज्ञस्य प्राप्तकारिणः ।
भयात्प्रवेपे रामस्य चिन्तयन्ती तवात्मजं । 8 ॥

misery, rejoicest at that for which it becomes thee to mourn. What knowledge hast thou? I grieve that thy stupidity should rejoice at the advancement of the son of thine enemy, a circumstance terrible as instant death. Ram*a* fears Bh*u*r*u*t*a*, because the kingdom is the common property of all. From the person fearing doth fear arise; recollecting this I am sad. L*u*ksh*mu*n*a*, of mighty arm, is attached to Ram*a* by the closest ties. Sh*u*tr*u*ghn*a* is also connected with Bh*u*r*u*t*a*, even as L*u*kshm*u*n*a* with Kak*oo*tsth*a*. O wrathful one! through his being next in age the succession to the kingdom will be his; but it is far distant from the two younger brothers. Through fear, the wise, acquainted with the conduct of a Ksh*u*triy*a*, dread his obtaining posses-

सुभगा किल कोशल्या यस्याः पुत्रो ऽभिषेक्ष्यते ।
यौवराज्येन महता श्वः पुष्येण द्विजोत्तमैः ।
कुतो हि तव सौभाग्यं यस्याः पुत्रो न राज्यभाक् ।
प्राप्तां वसुमतीं प्रीतिं प्रतीतां हतविद्विषं । 9 ॥
उपस्थास्यसि कोशल्यां दासीव त्वं कृताञ्जलिः ।
एवञ्च त्वं सहास्माभिस्तस्याः प्रेष्या भविष्यसि ।
पुत्रश्च तव रामस्य प्रेष्यभावं गमिष्यति । 10 ॥
हृष्टाः खलु भविष्यन्ति रामस्य परमाः स्त्रियः ।
अप्रहृष्टा भविष्यन्ति स्नुषास्ते भरतक्षये । 11 ॥
तां दृष्ट्वा भृशमप्रीतां ब्रुवन्तीं मन्थरां ततः ।
रामस्यैव गुणान्देवी कैकेयी प्रशशंस ह । 12 ॥

sion. I tremble reflecting on thy son. Koush*u*lya is indeed the beloved wife. Her son will be installed to-morrow, when the moon enters P*oo*shy*a*, by the wise men. What good then can attend thee, whose son will lose the kingdom? Like a slave must thou stand with joined hands before Koush*u*lya, possessing the earth, gratified and raised above the reach of injury. Then thou with us wilt be her servant, and thy son the errand boy of Ram*a*. The women of Ram*a*'s family will be filled with joy, and the women in the house of Bh*u*r*u*t*a* be joyless." Hearing M*u*nth*u*ra speaking in this disaffected manner, Kikeyee began thus to extol the good qualities of Ram*a*: "Acquainted with duty,

धर्म्मज्ञो गुणवान्दान्तः कृतज्ञः सत्यवाक्छुचिः ।
रामो राजसुतो ज्येष्ठो यौवराज्यमतोऽर्हति । 13 ॥
भ्रातॄन् पुत्त्रांश्च दीर्घायुः पितृवत्पालयिष्यति ।
सन्तप्यसे कथं कुब्जे श्रुत्वा रामाभिषेचनं । 14 ॥
भरतश्चापि रामस्य ध्रुवं वर्षशतात् परं ।
पितृपैतामहं राज्य मवाप्स्यति नरर्षभः ।15 ॥
सा त्वमभ्युदये प्राप्ते दह्यमानेव मन्थरे ।
भविष्यति च कल्याणे किमर्थं परितप्यसे । 16 ॥
यथा वै भरतो मान्य स्तथा भूयोऽपि राघवः ।
कौशल्यातोऽतिरिक्तश्च मम शुश्रूषते बहु । 17 ।
राज्यं यदि हि रामस्य भरतस्यापि तत्तदा ।
मन्यते हि यथात्मानं तथा भ्रातॄंस्तु राघवः । 18 ॥

accomplished, temperate, grateful, faithful, and pure; Ram*a*, the excellent son of the king, is worthy of the office of coadjutor in the kingdom. Living to a great age, he will nourish his brethren as a father nourishes his sons. Why, O crooked one, art thou grieved at the news of Ram*a*'s instalment? After a hundred years Bh*uruta*, chief of men, will surely obtain from Ram*a* the paternal kingdom. O M*u*nth*u*ra! burning with rage, why art thou thus corroded with envy at the view of our future welfare? Ragh*uva* ought to be preferred before Bh*uruta*; he is far more attentive to me than to Koush*u*lya. If the kingdom be Ram*a*'s, it is Bh*uruta*'s also; Ragh*uva* esteems his brethren as himself." Hearing these words of Kikeyee, M*u*nth*u*ra

कैकेय्या वचनं श्रुत्वा मन्थरा भृशदुःखिता ।
दीर्घमुष्णं विनिश्वस्य कैकेयी मिदमब्रवीत् । 19 ॥
अनर्थदर्शिनी मैार्ख्यादात्मानं नावबुध्यसे ।
शोकव्यसनविस्तीर्णे मज्जन्ती दुःखसागरे । 20 ॥
भविता राघवो राजा राघवस्य च यःसुतः ।
राजवंशात्तु भरतः कैकेयि परिहास्यते । 21 ॥
न हि राज्ञः सुताःसर्व्वे राज्ये तिष्ठन्ति भामिनि ।
स्थाप्यमानेषु सर्व्वेषु सुमहाननयो भवेत् । 22 ॥
तस्मात् ज्येष्ठे हि कैकेयि राज्यतन्त्राणि पार्थिवाः ।
स्थापयन्त्यनवद्याङ्गि गुणवत्स्वितरेष्वपि । 23 ॥

afflicted, uttered a deep sigh, and thus replied: "Through stupidity thou art incapable of discerning thy own good: sunk in a sea of affliction enlarged by grief and ill-fortune, thou are ignorant of thy true situation. Raghuva will be king, and Raghuva's posterity; and, O Kikeyee, Bhuruta driven with contempt from the royal family. All the king's sons, high spirited princes, cannot remain in the kingdom. Were they all to remain, no one could be chief. For this reason, O fair Kikeyee, do kings make their eldest sons chief in the kingdom, whether they be accomplished or of common abi-

असावत्यन्तनिर्भग्नस्तव पुत्रो भविष्यति ।
अनाथवत्सुखेभ्यश्च राजवंशाच्च वत्सले ॥ 24 ॥
साहं त्वदर्थे संप्राप्ता त्वन्तु मां नावबुध्यसे ।
सपत्निवृद्धौ या मे त्वं प्रदेयं दातुमर्हसि ॥ 25 ॥
ध्रुवन्तु भरतं रामः प्राप्य राज्यमकण्टकं ।
देशान्तरं नाययिता लोकान्तरमथापि वा ॥ 26 ॥
बाल एव तु मातुल्यं भरतो नायितस्त्वया ।
सन्निकर्षाच्च सौहार्द्दं जायते स्थावरेष्वपि ॥ 27 ॥
भरतानुगतः सो ऽपि शत्रुघ्नस्तत्समङ्गतः ।
लक्ष्मणो ऽसौ यथा रामं तथा ऽयं भरतङ्गतः ॥ 28 ॥

lities. O beloved one! this thy son, like an orphan, will be at once cut off from happiness and the royal family. It becomes thee truly to reward me thus, addressing thee on account of the increased prosperity of thy rival spouse. Rama being in the undisturbed possession of the kingdom, will expel *Bhuruta* from the country, and perhaps from the world. This child *Bhuruta* is sent by thee to the house of his maternal uncle. Through being near, even inanimate things acquire a place in the affections. *Shutrughna* attached to *Bhuruta* is gone with him; *Lukshmuna* is connected with *Rama*, even as

श्रूयते हि द्रुमः कश्चित् च्छेत्तव्यो वनजीविभिः ।
सन्निकर्षादिषीकाभि र्मोचितः परमाद्भयात् । 29 ॥
गोप्ता हि रामं सौमित्रि र्लक्ष्मणञ्चापि राघवः ।
अश्विनोरिव सौभ्रात्रं तयोर्लोकेषु विश्रुतं । 30 ॥
तस्मान्न लक्ष्मणे रामः पापं किञ्चित्करिष्यति ।
रामस्तु भरते पापं कुर्य्यादेव न संशयः । 31 ॥
तस्माद्राजगृहादेव वनङ्गच्छतु राघवः ।
एतद्धि रोचते मह्यं भृशञ्चापि हितं तव । 32 ॥
एवञ्चेज्ज्ञातिवर्गस्य श्रेयश्चापि भविष्यति ।
यदि चेद्भरतो धर्म्मात् पित्र्यं राज्यमवाप्स्यति । 33 ॥

Shutrughna is with Bhuruta. It is said, that a tree devoted by the inhabitants of the forest to destruction, is preserved by the vicinity of thorns and climbing plants. Thus will the son of Soomitra preserve Rama, and Raghuva in return preserve Lukshmuna. The fraternal affection of these two is known to resemble that of the *Uswinas*. Therefore will not Rama do any thing against Lukshmuna, (and for the same reason) will he undoubtedly attempt something against Bhuruta. Wherefore, O goddess, let Raghuva, leaving the king's house, depart into the wood. This step, concern for thy welfare renders to me an object of strong desire. If this be done, if Bhuruta through virtue obtain the kingdom, the welfare of all the royal family will be secured;

स ते सुखोचितो बालो रामस्य सहजो रिपुः ।
समृद्धार्थस्य नष्टार्थो जीविष्यति कथं वशे । 34 ॥
अभिद्रुतमिवारण्ये सिंहेन गजयूथपं ।
प्रच्छाद्यमानं रामेण भरतं त्रातुमर्हसि । 35 ॥
दर्पान्निराकृता पूर्वं त्वया सौभाग्यवत्तया ।
राममाता सपत्नी ते कथं वैरं न यातयेत् । 36 ॥
यदा हि रामः पृथिवीमवाप्स्यति प्रभूतरत्नाकरशैलसंयुतां ।
तदा गमिष्यत्यशुभं पराभवं सहैव दीना भरतेन भामिनि । 38 ॥
यदा च रामः पृथिवी मवाप्स्यति ध्रुवं प्रणष्टो भरतो भविष्यति ।
अतो हि सञ्चिन्तय राज्यमात्मजे परस्य चाद्यैव विवासकारणं । 39 ॥
इत्यार्षे रामायणे आदिकाव्ये अयोध्याकाण्डे मन्थरा वाक्यं ॥

How will thy child, worthy of happiness, the natural enemy of Ram*a*, depriv-ed of wealth, live in subjection to him? It becomes thee to save Bh*u*r*u*t*a*, about to be supplanted by Ram*a*, as the leader of a herd of elephants by a roaring and fierce lion. Will not the mother of Ram*a*, thy rival spouse, slighted by thee in a time of prosperity, and as, through self consequence treated, shew her enmity. If Ram*a* obtain the earth, filled with mountains enriching it, thou, O wrathful one, fallen into contempt wilt sink with Bh*u*r*u*t*a*, into misfortune and subjection. If Ram*a* obtain the kingdom, Bh*u*r*u*t*a* will be speedily destroyed. Think then of thine own son's obtaining the kingdom, and of the other's departing to the forest."

End of the seventh Section.

एवमुक्ता तु कैकेयी विनिश्वस्याब्रवीद्वचः ।
सत्यं वदसि मे कुब्जे जाने ते भक्तिमुत्तमां ॥ 1 ॥
न तु पश्याम्युपायं तं येन शक्येत मे सुतः ।
इदं प्रापयितुं राज्यं पितृपैतामहं बलात् ॥ 2 ॥
अनुरक्तो नृपश्चायं रामं गुणगणाकरं ।
स कथं राममुत्सृज्य प्राणेभ्योऽपि प्रियं सुतं ॥ 3 ॥
भरतं नाम मे पुत्रमभिषिञ्चेदकारणे ।
प्रव्राजयेच्चापि नृपः कथं राममकारणे ॥ 4 ॥

SECTION VIII.

Kikeyee thus addressed, with a deep sigh replied, "O M*u*nth*u*ra, crooked, thou sayest the truth: I know thy entire devotedness to me. I see no way by which my son can by force obtain his paternal kingdom. Attached to Ram*a*, a mine of excellence, a son dearer to him than life; how can the king reject him, and without any reason instal my son Bh*uruta*? How can the king, without any cause, send him into exile?" Thus addressed by the

एवमुक्ता तु सा देव्या मन्थरा पापदर्शिनी ।
रामार्थमुपहिंसन्ती कैकेयी मिदमब्रवीत् । 5 ॥
हन्तेदानीं प्रपश्य त्वं कैकेयि श्रूयताञ्च मे ।
यथा ते भरतो राज्यं पुत्त्रःप्राप्स्यति केवलं । 6 ॥
किं न स्मरसि कैकेयि स्मरन्तीवानिगूहसे ।
यदुच्यमानमात्मार्थं मत्तस्त्वं श्रोतुमिच्छसि । 7 ॥
मयोच्यमानं यदि ते श्रोतुं छन्दोविलासिनि ।
श्रूयतामभिधास्यामि श्रुत्वा चैतद्विधीयतां । 8 ॥
श्रुत्वैवं वचनं तस्या मन्थरायास्तु कैकयी ।
किञ्चिदुत्थाय शयनात् स्वास्तीर्णादिदमब्रवीत् । 9 ॥

goddess, "Munthura, intent on evil, and resolved on injuring Rama, replied to Kikeyee, "Alas now, O Kikeyee, hear from me the only method in which Bhuruta may obtain the kingdom: Why, O Kikeyee, dost thou not recollect, or recollecting conceal, what formerly happened? If thou indeed desire to hear what I am now speaking for thy good, attend, O anxious one, to what I am now about to tell thee. I will instruct thee, and having heard, take thy measures." Hearing these words of Munthura, Kikeyee, raising herself a little from her extended bed, thus replied:

कथयस्व ममोपायं केनोपायेन मन्थरे ।
भरतः प्राप्नुयाद्राज्यं नतु रामः कथञ्चन । 10 ॥
एवमुक्ता तदा देव्या मन्थरा पापदर्शिनी ।
रामार्थमुपहिंसन्ती कैकेयीमिदमब्रवीत् । 11 ॥
पुरा देवासुरे युद्धे सह राजर्षिभिः पतिः ।
आगच्छत्त्वामुपादाय देवराजस्य साह्यकृत् । 12 ॥
दिशमास्थाय कैकेयि दक्षिणां दण्डकान् प्रति ।
वैजयन्तमिति ख्यातं पुरं यत्र तिमिध्वजः । 13 ॥
स शम्बर इति ख्यातः शतमायो महासुरः ।
ददौ शक्रस्य संग्रामं देवसंघैरनिन्दितः । 14 ॥

"O M*u*nth*u*ra, tell me by what means, by what stratagem, may Bh*u*r*u*t*a* obtain the kingdom instead of Ram*a*?" The malevolent M*u*nth*u*ra, thus addressed by the queen, bent on injuring Ram*a*, replied to Kikeyee: "Formerly, in the war of the gods, thy lord, going with the royal sages, to assist the king of the gods, went southwards, O Kikeyee, to the wilderness D*u*nd*u*k*a*, taking thee with him to the city called Vij*u*y*u*nt*a*, where T*i*m*i*dhw*u*j*a*, who is also termed Sh*u*mb*u*r*a*, a mighty *usoora*, capable of assuming an hundred illusive forms, gave battle to Sh*u*kr*a*, and the assembled gods. At that great conflict the

तस्मिन्महति संग्रामे पुरुषान् क्षतविक्षतान् ।
रात्रौ प्रसुप्तान् घ्नन्ति स्म तरसापास्य राक्षसाः ॥ 15 ॥
तत्राकरोन्महायुद्धं राजा दशरथस्तदा ।
असुरैश्च महाबाहुः शस्त्रैश्च शकलीकृतः ॥ 16 ॥
अपवाह्य त्वया देवि संग्रामान्नष्टचेतनः ।
तत्रापि विक्षतः शस्त्रैः पतिस्ते रक्षितस्त्वया ॥ 17 ॥
तुष्टेन तेन दत्तौ ते द्वौ वरौ शुभदर्शने ।
स त्वयोक्तः पतिर्देवि यदिच्छेयं तदा वरं ॥ 18 ॥
गृह्णीयामिति तत्तेन तथेत्युक्तं महात्मना ।
अनभिज्ञा ह्यहं देवि त्वयैव कथितं पुरा ॥ 19 ॥

rakshuses, seizing the opportunity, rushed upon and destroyed the wounded and mangled, who were lying there during the night. Then king Dusha-rutha, of mighty arm, displayed his prowess; but, greviously wounded by the *usooras*, thy husband, O queen, deprived of sensation, wounded by the weapons of the enemy, was carried from the battle, and preserved by thee. A double boon was then proffered thee by thy delighted spouse. To thy reply, O queen, "When I have occasion I will receive the blessing," thy lord replied, "Be it thus." O queen, I am not acquainted with this affair; it was formerly related

कथैषा तव तु स्नेहान्मनसा धार्य्यते मया ।
रामाभिषेक सम्भारान्निगृह्य विनिवर्त्तय । 20 ॥
तौ च याचस्व भर्त्तारं भरतस्याभिषेचनं ।
प्रव्राजनञ्च रामस्य वर्षाणि च चतुर्द्दश । 21 ॥
चतुर्द्दश हि वर्षाणि रामे प्रव्राजिते वनं ।
प्रजाभावगतस्नेहः स्थिरः पुत्रो भविष्यति । 22 ॥
क्रोधागारं प्रविश्याद्य क्रुद्धा भूत्वा नृपात्मजे ।
शेष्वानन्तर्हितायां त्वं भूमौ ऽमलिनवासिनी । 23 ॥
मास्मैनं प्रत्युदीक्षेथा मा चैनमभिभाषथाः ।
सुप्ता भूमावनाथेव दुःखिता नाम भामिनि । 24 ॥

to me by thyself: this relation I have kept in mind through affection to thee. Disregarding the preparations for Rama's installation, turn then to thy own purpose; ask two favours of thy husband, the installation of Bhu*ruta*, and for Rama fourteen years exile. While Rama traverses the woods for fourteen years, thy son will acquire the influence of the people, and be firmly seated in the kingdom. O princess, feigning anger, go to day into the house of wrath,[1] and lie there on the ground in sordid raiment. O rueful

1 House of displeasure. It was and still is the custom for great men to make two or more apartments in their houses for persons of different sexes who may be displeased, to retire to. The affronted person retires to the appointed apartments, after which the other persons of the family come to know the reasons of the displeasure. When the person who gave the affront comes, an explanation usually takes place, and the parties are reconciled.

तत्र त्वां शयितां राजा स्वयं दुःख समन्वितः ।
प्रसादयिष्यति क्षिप्रं प्रक्ष्यत्यपि च निश्चयं । 25 ॥
दयिता त्वं सदा भर्त्तुरत्र मे नास्ति संशयः ।
त्वदर्थं हि महाराजो विशेदपि हुताशनं । 26 ॥
न त्वां क्रोधयितुं शक्तो न क्रुद्धां प्रत्युदीक्षितुं ।
तव प्रियार्थं राजा तु श्रियं दीप्तामपि त्यजेत् । 27 ॥
न ह्यतिक्रमितुं शक्तस्तव वाक्यं महीपतिः ।
मन्द स्वभावे बुध्यस्व सौभाग्य बलमात्मनः । 28 ॥
मणिमुक्ता सुवर्णानि रत्नानि विविधानि च ।
यदि दद्यात्तदा राजा मास्म तेषु मनःकृथाः । 29 ॥

one, laid on the earth like one forlorn, and full of trouble, do not look up or even speak. Upon this the king himself, filled with grief, will speedily be gracious to thee thus prostrate, and enquire the reason of thy grief. Thou art constantly the beloved of thy husband; I have therefore no doubt of thy success. The great king would even enter the fire for thy sake. He is unable to anger thee, or even to behold thee angry. To gratify thee he would even part with his property and regal glory. The sovereign of the earth can never disregard thy request. O simple one, understand thy own good fortune. Should the king, to day, offer thee gems, pearls, gold and jewels, of various kinds, pay no attention to them.

यौ तौ देवासुरे युद्धे वरौ दशरथो ददौ ।
तौ स्मारयित्वा याचेथाः पश्चादेतं वरद्वयं । ३० ॥
यदा तु तौ वरौ मुख्यौ ब्रूयात्त्वामवनीपतिः ।
सत्येन परिगृह्यैनं याचेथास्त्वं तदा वरौ । ३१ ॥
राम प्रव्राजनञ्चैकं नववर्षाणि पञ्च च ।
द्वितीयं यौवराज्याय भरतस्य वरं शुभे । ३२ ॥
रामप्रव्राजनं देवि राज्यप्राप्तिः सुतस्य च ।
याचेथा भुवि कल्याणं ध्रुवं प्राप्स्यति ते सुतः । ३३ ॥
ध्रुवं प्रव्राजितश्चैव रामो देवि भविष्यति ।
भक्ष्यते चापि पुत्रस्ते ध्रुवं राज्यमकण्टकं ।
येन कालेन काकुत्स्थो वनात्प्रत्यागमिष्यति ।
भरतस्तेन कालेन बद्धमूलो भविष्यति । 34 ॥

Reminding D*u*sh*a*-r*u*th*a* of the double promise made thee at the battle of the gods and the *usoora*s, request, O queen, those two favours. If the king, agreeing thereto, speak about the double promise, having accepted them, and bound him with an oath, ask these two favours, one the excile of Ram*a* for fourteen years, and the other, O fair one, the installation of Bh*u*r*u*t*a* in the office of coadjutor in the empire. O queen, request the exile of Ram*a*, and the kingdom for thy own son; and thy son will assuredly obtain regal happiness; Ram*a* will assuredly be sent into exile, and thy son will as certainly enjoy the kingdom without molestation. When Kak*oo*tsth*a* returns from the forest, Bh*u*-

संगृहीत मनुष्यश्च कोषवांश्च श्रिया युतः ।
दृढभावेन बुध्यस्व सौभाग्य फलमात्मनः ।
प्राप्तकालन्तु ते मन्ये राजानं हतसाध्वसा ।
रामाभिषेक सङ्कल्पान्निगृह्य विनिवर्त्तय । 35 ॥
अनर्थमर्थरूपेण सा दद्पो तयोदिता ।
न हितद्बुबुधे पापं प्राप दोषेण मोहिता । 36 ॥
केकयेषु हि सा बाल्ये ब्राह्मणं मृत्युरूपिणं ।
असूयितवती बाला तेन शप्ता महात्मना । 37 ॥
यस्मादसूयसे विप्रं त्वं रूपमदगर्व्विता ।
तस्मादसूयां त्वमपि लोके प्राप्स्यसि कुत्सितां । 38 ॥

ruta will have been firmly fixed on the throne; will have collected a mighty army; be possessed of numerous store-houses, and will be great. With steady determination improve thy own good fortune. This I esteem thy most favourable opportunity; therefore throwing off all delicacy, disregard the preparations for Rama's installation, and divert the king from his purpose. Thus persuaded, her views of right were perverted, and infatuated by the poison of a former curse, she ceased to view this act as evil, for she, in her childhood, in the country of Ke*kuya*, had poured contempt on a brahman, fatal as death, on which account she was thus cursed by that great one. As thou, in-

इतिशापसमाच्छन्ना मन्थरावशमागता ।
तद्वाक्यरोचना तत्र मन्थरां परिषस्वजे । 39 ॥
परिष्वज्य ततो गाढं कैकेयी हर्षविह्वला ।
उवाच वचनं धीरा तां कुब्जां पापदर्शिनीं । 40 ॥
सा हि वाक्येन कुब्जायाः किशोरीवोत्पथं गता ।
कैकेयी विस्मयं प्राप्य परं परमदर्शना । 41 ॥
प्राज्ञां तवाभिजानामि श्रेष्ठां श्रेष्ठाभिधायिनि ।
अस्यां पृथिव्यां कुब्जेऽन्या बुद्ध्या नास्ति समा त्वया । 42 ॥
त्वमेव चैव भक्ता मे नित्ययुक्ता हितैषिणी ।
न हि जानामि कुटिलं कुब्जे तव चिकीर्षितं ॥43।

toxicated with thy own beauty, hast contemned a brahman, thou shalt become the subject of sovereign contempt among men. Affected by the influence of this curse, and blindly led by Munth*ura*, she approved her words and embraced her. Kikeyee, giddy with joy, pressing her forcibly to her bosom, thus addressed the malevolent and deformed wretch. The beautiful but simple Kikeyee, led like a child by the evil advice of this deformed one, replied with astonishment, "O excellent adviser, I know thy superior wisdom; O deformed one, there is no one on earth whose understanding equals thine. Ever attached to me, thou are devoted to my welfare, and constantly seekest mine

सन्ति दुःसंस्थिताः कुब्जा विरूपा विकृताननाः ।
त्वन्तु पद्मान्तर निभा कुब्जे ऽतिप्रियदर्शना । 44 ॥
उरस्तेनाति निर्भुग्न माकण्ठान्मुखमुन्नतं ।
अधस्ताच्चोदरं शान्तं विलग्नञ्च यथा वरं । 45 ॥
प्रति पूर्णाञ्च जघनं सुपीनौ च पयोधरौ ।
विमलेन्दु समं वक्त्र महो राजसि मन्थरे ।
जघनं तव निर्घृष्टं रशना दामभूषितं ।
जङ्घे दीर्घे तनू चैव पादौ चाप्यायतौ कृशौ । 46 ॥
समायताभ्यां शक्थिभ्यां मन्थरे नीलवासिनी ।
अग्रतो मम गच्छन्ती टिट्टिभीव विराजसे । 47 ॥

advantage; the thing thou desirest to accomplish I do not esteem. Crooked persons are generally wretched, disfigured, and of distorted countenances, but thou, (though) crooked, resemblest the pistillum of a water lily, pleasing to the sight. Thy breast is straight from thy throat to thy face; thou art erect from thy breast downwards; thy belly is rotundated so that thou canst sustain cloathing; thy hips are full, and thy breasts plump; thy mouth fair as the moon. O *Munthura*, thou art beauty itself; thy waist, adorned with a string, is very beautiful; thy thighs are long, and thy legs slender. O *Munthura* attend. When thou stalkest before me thou

यच्चेदं ककुदाकारं कुब्जं ते चारुदर्शने ।
मतयः क्षत्रविद्याश्च मायाश्चात्र वसन्ति ते । 48 ॥
आसन्याः शम्बरे मायाः सहस्रमसुराधिपे ।
हृदये ते निविष्टास्ता भूयश्चान्याः सहस्रशः । 49 ॥
अत्र ते ऽहं प्रमोक्ष्यामि कुब्जे मालां हिरण्मयीं ।
अभिषिक्ते च भरते राघवे च वनं गते ।
जात्येन च सुवर्णेन सुनिष्टप्तेन सुन्दरि । 50 ॥

appearest like the T*itt*ibhee.[1] O beautiful to behold, in thy protuberance, resembling that on the shoulders of an ox, reside understanding, consummate policy, and wisdom capable of guiding a monarch.[2] The thousand illusive powers which were in Sh*u*mv*ura*, king of the *Usooras*, with thousands of others, center in thy heart. I will therefore, O deformed one, present thee with a necklace of gold. O beautiful one, Bh*uruta* being installed, and Ram*a* gone into exile, when my desires are succeeded, and I obtain confidence, I will cover thy protuberance with refined and burnished gold; thy face will I decorate with

1 A bird. The legs of this bird are immoderately long and slender compared with its body. The Hindoos say, that when it thunders, this bird lies on its back with its legs upwards, thinking to prop up the sky with its legs if it should burst; and therefore, when a person undertakes to avert an evil which is beyond his power, they compare him to the T*itt*ibhee propping up the sky with its feet.

2 She had been hitherto a poor slave, unable to obtain more than one garment.

लब्धार्था च प्रतीता च लेपयिष्यामि ते स्थगु ।
मुखे च तिलकं चित्रं काञ्चनं कनकप्रभे ।
कारयिष्यामि ते कुब्जे शुभान्याभरणानि च । 51 ॥
यावदग्रनखं लिप्ता चन्दनेन सुगन्धिना ।
परिधाय शुभे वस्त्रे देवीव विचरिष्यसि । 52 ॥
चन्द्रं विस्पर्द्धमानेन मुखेन च शुभानने ।
रमिष्यस्यनवद्याङ्गि गर्व्वयन्ती सुहृज्जनं । 53 ॥
तवापि कुब्जे दास्योऽन्याः सर्व्वाभरणभूषिताः ।
पादावुपचरिष्यन्ति यथैव मम भाविनि । 54 ॥
इति प्रशस्यमाना सा कैकेयीमिदमब्रवीत् ।
शयानां शयने शुभ्रे वेद्यामग्निशिखामिव । 55 ॥

golden splendour, and cause thee to shine, O deformed one, in wrought gold and beautiful ornaments; then perfumed with sandal wood, even to the point of the nails, and clothed with two garments, shalt thou go about like a princess. O thou of charming countenance, exact in symmetry, thou shalt range abroad outrivalling the moon, exciting delightful sensations in the minds of the good. O curved one, many handmaids, adorned with every kind of ornament, shall wait at thy feet, even as they attend me." Being thus flattered by Kikeyee, she addressed her, lying on a white couch, and resembling a lambent flame on

गतोदके सेतुबन्धो न कल्याणि विधीयते ।
उत्तिष्ठ कुरु कल्याणं राजानमनुदर्शय । 56 ॥
तथा प्रोत्साहिता देवी गत्वा मन्थरया सह ।
क्रोधागारं विशालाक्षी सौभाग्य मदगर्व्विता । 57 ॥
अनेक शतसाहस्रं मुक्ताहारं वराङ्गना ।
अवमुच्य वरार्हाणि शुभान्याभरणानि च ।
तदा हेमोपमा तत्र कुब्जावाक्यवशङ्गता ।
संविश्य भूमौ कैकेयी मन्थरामिदमब्रवीत् । 58 ॥
इह वा मां मृतं कुब्जे नृपायावेदयिष्यसि ।
वनन्तु राघवे प्राप्ते भरतः प्राप्स्यति क्षितिं । 69 ॥

the altar, "Consider, O fortunate one, that the creating of a bridge is useless when the water is gone. Rise, seek thy own interest; shew thyself to be the king." Thus excited, the beautiful queen with eyes elongated, intoxicated with her own good fortune, went with M*u*nth*u*ra to the house of wrath, and throwing off her necklace formed of many hundred thousand pearls, and her costly and beautiful ornaments, seated herself there. Thus Kikeyee, beautiful as gold, sitting on the ground, at the word of M*u*nth*u*ra, thus addressed her: "O curved one, acquaint the king, that I am here dead. Ragh*uva* being gone to the forest,

सुवर्णेन न मे ह्यर्थो न रत्नैर्नच भोजनैः ।
एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते । 60 ॥
अभिषिक्ते च भरते राघवे च वनं गते ।
क्रोधागारात्समुत्थास्ये नान्यथा पश्य मे धृतिं । 61 ॥
अथो पुनस्तां महिषीं महीक्षितो वचोभिरत्यर्थ महापराक्रमैः ।
उवाच कुब्जा भरतस्य मातरं हितं वचो राममुपेत्य चाहितं । 62 ॥
प्रपत्स्यते राज्यमिदं हि राघवो यदि ध्रुवं त्वंससुता च तप्स्यसि ।
ततो हि कल्याणि यतस्व तत्तथा यथा सुतस्ते भरतोऽभिषेक्ष्यते । 63 ॥
तथातिविद्धा महिषीति कुब्जया समाहता वागिषुभिर्मुहुर्मुहुः ।
विधाय हस्तौ हृदयेऽतिविस्मिता शशंस कुब्जां कुपिता पुनःपुनः 64 ।

Bh*uruta* will obtain the kingdom. I have no occasion for gold, nor jewels, nor delicate food; this shall be the end of my life if Rama be installed. Bh*uruta* being anointed, and Ram*a* gone to the forest, I will rise from the house of anger. Behold my determination, I will never alter my mind." Then the deformed one, in the most forcible manner, again addressed the wife of the king, the mother of Bh*uruta*, in plausible words, " Should Ram*a* obtain this kingdom, thou and thy son will speedily become hermits. O fortunate one, so exert thyself that the son of Bh*uruta* may be installed. The queen, thus pierced by the arrow-like words of this deformed hag, and repeatedly wounded thereby,

यमस्य वा मां विषयं गतामितो निशम्य कुब्जे प्रतिवेदयिष्यसि ।
वनं गते वा सुचिराय राघवे समृद्धकामो भरतो भविष्यति । 65 ॥
अहं हि नैवास्तरणानि न स्रजो न चन्दनं नाञ्जनपानभोजनं ।
न किञ्चिदिच्छामि न चेह जीवितं न चेदितो गच्छति राघवो वनं ।66।
अथैवमुक्त्वा वचनं सुदारुणं विधाय सर्व्वाभरणानि भामिनी ।
असंस्कृतामास्तरणेन मेदिनीं तदाधिशिश्ये पतितेव किन्नरी । 67 ॥
उदीर्णसंरम्भ तमोवृताननां तदा विमुक्तोत्तमदामभूषणा ।
नरेन्द्रपत्नी विमना बभूव सा तमोवृता द्यौरिव मग्नतारका । 68 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे रामप्रवासन चिन्ता ॥

clapping her two hands on her breast, surprised and repeatedly enraged, said to the deformed one, "Knowing that I am gone to this region of *Yuma*, inform the king thereof, or inform me, that Ragh*uva* being gone to the forest for a long time, Bh*uruta* will possess all the wealth of the kingdom. I do not desire beds, nor necklaces, nor sandal wood, nor collyria, neither drink, nor food, nor any thing else, nor even this life, unless this Ragh*uva*, going from hence, is sent to the forest." The wrathful having said these horrid words, and stripped off her ornaments, lay without a bed upon the earth like a fallen k*innuree*. Thus the wife of the sovereign of men, her face covered with the darkness of anger, and her excellent ribbons and ornaments thrown off, was perverted in her mind, and appeared like the sky covered with darkness when the stars are obscured.

End of the Eighth section.

विदर्शिता यदा देवी कुब्जया पापया भृशं ।
तदा शेते स्म सा भूमौ दिग्धविद्धेव किन्नरी ॥ 1 ॥
निश्चित्य मनसा कृत्यं सा सम्यगिति भामिनी ।
मन्थरायै शनैः सर्व्वमाचचक्षे विचक्षणा ॥ 2 ॥
सा दीना निश्चयं कृत्वा मन्थरावाक्यमोहिता ।
नागकन्येव निश्वस्य दीर्घमुष्णञ्च भामिनी ॥ 3 ॥
मुहूर्त्तञ्चिन्तयामास मार्गमात्मसुखावहं ।
सा सुहृच्चार्थकामा च तं निशम्य विनिश्चयं ॥ 4 ॥

SECTION IX.

Thoroughly instructed by this wicked and deformed woman, the queen lay on the ground, like a *Kinnu*ree transfixed with a poisoned arrow. Having formed her resolution, the angry and artful one slowly communicated to M*u*nth*u*ra her whole design. This wretched one, fascinated by the words of M*u*nth*u*ra, and breathing out long expirations like the daughter of a hydra, now reflected on the proper way to accomplish her desires. Her friend M*u*nth*u*ra, desirous of wealth, having heard her fixed determination, was highly gratified

बभूव परमप्रीता सिद्धिं प्राप्येव मन्थरा ।
अथ सा रुषिता देवी सम्यक् कृत्वा विनिश्चयं । 5 ॥
संविवेशाबला भूमौ निवेश्य भ्रुकुटिं मुखे ।
ततश्चित्राणि माल्यानि दिव्यान्याभरणानि च । 6 ॥
अपविद्धानि कैकेय्या तानि भूमिं प्रपेदिरे ।
तया तान्यपविद्धानि माल्यान्याभरणानि च । 7 ॥
अशोभयन्त वसुधां नक्षत्राणि यथा नभः ।
क्रोधागारे च पतिता सा बभौ मलिनाम्बरा । 8 ॥
एकवेणीं दृढां बद्ध्वा गतसत्त्वेव किन्नरी ।
आज्ञाप्य तु महाराजो राघवस्याभिषेचनं । 9 ॥

by having thus completed her design. The angry queen, her resolution fully formed, now lay on the earth, languid, sternly fixing her countenance: while the beautiful necklaces and other excellent ornaments, torn off by her, bestrewed the ground. The necklaces and other ornaments, torn off by Kikeyee, adorned the ground, as the stars adorn the firmament. Lying thus on the ground in the house of wrath, in sordid apparel, her hair firmly tied into one lock,[1] she resembled a slain Kinn*u*ree.

The great king, having commanded the installation of Ram*a*, and given

[1] Ladies of rank usually have the hair wrought into platted locks on each temple, which locks are brought with a curve from the forehead towards the ear, and adorned with jewels. These are not worn by widows, and they were on this occasion untied by Kikeyee, only that behind being retained.

उपस्थान मनुज्ञाप्य प्रविवेश निवेशनं ।
अथ रामाभिषेको वै प्रसिद्ध इति जग्मिवान् । 10 ॥
प्रियार्हां प्रियमाख्यातुं विवेशान्तःपुरं वशी ।
स कैकेय्या गृहं श्रेष्ठं प्रविवेश महायशाः । 11 ॥
पाण्डराभ्रमिवाकाशं राहुयुक्तं निशाकरं ।
शुकवर्हिसमायुक्तं क्रौञ्च हंसरुतायुतं । 12 ॥
वादित्ररवसंघुष्टं कुब्जावामनिकायुतं ।
लतागृहैश्चित्रगृहैश्चम्पकाशोकशोभितैः । 13 ॥
दान्तराजतसौवर्णवेदिकाभिः समायुतं ।
नित्यपुष्पफलैर्वृक्षैर्वापीभिरुपशोभितं । 14 ॥

orders to the assembly, returned to his house. Pleasing himself with the certainty of Rama's installation, the humble monarch entered the inner apartment to impart the news to the object of his affection. The sovereign entered the chief apartment of Kikeyee, resembling the sky overspread with silver clouds when the moon is in conjunction with Rah*oo*.[1] The house, which was filled with parrots and peacocks, rendered vocal by krounchas and ducks, enlivened by music, and filled with female servants, and maidens,[2] was adorned also with clusters of climbing plants, with painted valoons, with the ch*u*mp*u*ka and ashok*a*[3] trees, beautified with pillars of ivory, silver and gold,

1 Eclipsed.

2 Koobja means hump-backed. The p*u*ndits say it is here to be taken for a femele servant.

3 Janesia asoka.

दान्तराजतसौवर्णैः संवृतं परमासनैः ।
विविधैरन्नपानैश्च भक्ष्यैश्च विविधैरपि । 15 ॥
उपपन्नं महार्हैश्च भूषणैस्त्रिदिवोपमं ।
स प्रविश्य महाराजः स्वमन्तःपुरमृद्धिमत् । 16 ॥
न ददर्श स्त्रियं राजा कैकेयीं शयनोत्तमे ।
स कामबलसंयुक्तो रत्यर्थी मनुजाधिपः । 17 ॥
अपश्यन्दयितां भार्य्यां पप्रच्छ विषसाद च ।
नहि तस्य पुरा देवी तां वेलामत्यवर्त्तत । 18 ॥
न च राजा गृहं शून्यं प्रविवेश कदाचन ।
ततो गृहगतो राजा कैकेयीं पर्य्यपृच्छत । 19 ॥

and with trees ever laden with fruits and flowers; with canals of water, furnished with beautiful seats of ivory, silver, and gold, and ornaments of the most costly nature, and constantly supplied with various kinds of food and liquors, resembled heaven itself. The king entering the magnificent inner apartments saw not his spouse Kikeyee on the well adorned couch. Filled with desire, the amorous monarch, not seeing his beloved, enquired, and was sad. The queen at that time did not appear before him. Never before had the king entered the empty apartment. Having thus entered the house, the king unacquainted with her foolish desire of seeking her own greatness, enquired parti-

यथा पुरमविज्ञाय सार्वतिम्पुमपग्डितां ।
प्रतीहारी त्वथेावाच सन्त्रस्ता तु कृताञ्जलिः । २० ॥
देव देवी भृशं क्रुद्धा क्रोधागारमभिद्रुता ।
प्रतीहार्य्या वचः श्रुत्वा राजा परमदुर्म्मनाः
विषसाद पुनर्भूयो लुलितव्याकुलेन्द्रियः । २१ ॥
तत्र तां पतितां भूमौ शयानामतथोचितां ।
प्रतप्त इव दुःखेन सोऽपश्यज्जगतीपतिः । २२ ॥
स वृद्धस्तरुणीं भार्य्यां प्राणेभ्योऽपि गरीयसीं ।
अपापः पापसङ्कल्पां ददर्श धरणीतले ।
लतामिव विनिष्कृत्तां पतितां देवतामिव । २३ ॥

cularly about Kikeyee, as he had been accustomed to do. The terrified porter, with hands respectfully joined, said, "O divine one, the queen, in a great rage, has hastily fled to the house of wrath." Hearing the words of the porter, the king was exceedingly troubled in mind, and all his organs became relaxed and agitated. The sovereign of the world, with aggravated distress, beheld his beloved spouse (in the house of anger) fallen on the ground in a manner unworthy his dignity. The aged and sinless monarch there beheld his young spouse, dearer to him than life, lying on the earth, imagining mischief. As an elephant in a mighty forest beholds a female elephant, pierced by the

किन्नरीमिव निर्द्धूतां च्युतामप्सरसं यथा ।
मायामिव परिभ्रष्टां हरिणीमिव संयतां ॥ 24 ॥
करेणुमिव दिग्धेन विद्धां मृगयुना वने ।
महागज इवारण्ये स्नेहात्परमदुःखितां ॥ 25 ॥
परिमृज्य च पाणिभ्यामभिसन्त्रस्तचेतनः ।
उवाच सुप्तां कैकेयीं श्वसन्तीमुरगीमिव ॥ 26 ॥
न तेऽहमभिजानामि क्रोधमात्मनि संस्थितं ।
देवि केनाभियुक्तासि केन चासि विमानिता ॥ 27 ॥
यदिदं मम दुःखाय शेषे कल्याणि पांशुषु ।
भूमौ शेषे किमर्थं त्वं मयि कल्याणचेतसि ॥ 28 ॥

poisoned arrow of the hunter, so the king beheld the distressed Kikeyee, resembling a climbing plant torn from its support, or a fallen goddess, or a Kinnuree expelled from her splendid seat; a fallen *Upsura*, or an illusive appearance raised by inchantment, or a deer entangled in the toils; and stroking her, with his mind overwhelmed with fear, he thus addressed her, fallen, and breathing like a serpent, "O goddess, I knew not that anger had seized thy breast. By whom hast thou been traduced? by whom dishonoured? O fortunate one, thou liest in the dust only to afflict me. Why dost thou lie on the ground, while I enjoy felicity? Thou who rulest my

भूतोपहतचित्तेव मम चित्तप्रमाथिनि ।
सन्ति मे कुशला वैद्यास्त्वभितुष्टाश्च सर्व्वशः । 29 ॥
सुखितां त्वां करिष्यन्ति व्याधिमाचक्ष्व भामिनि ।
कस्य वा ते प्रियं कार्य्यं केन वा विप्रियं कृतं । 30 ॥
कः प्रियं लभतामद्य को वा सुमहदप्रियं ।
मा रोत्सीर्मा च कार्षीस्त्वं देवि संपरिशोषणं ।
केन देव्यभिशप्तासि केन वाद्य विमानिता । 31 ॥
अबध्यो बध्यतां को वा बध्यः को वा विमुच्यतां ।
दरिद्रः को भवेदाढ्यो द्रव्यवान् कोऽप्यकिञ्चनः । 32 ॥

heart, thou art like one possessed by an evil spirit. I have many eminent physicians, ready to obey my will; they will restore thee to happiness. O angry one, tell me thy disease. What desired object of thine remains unaccomplished? By whom hast thou been displeased? Who shall (through thee) obtain a favour to-day, or who an undesired thing? Do not weep, O queen; do not pine away. By whom hast thou been cursed to day, O goddess? or by whom disgraced? Say what innocent person wouldst thou have executed? or what condemned malefactor liberated? What abject person made rich? or what rich man reduced to poverty? Behold myself, and all mine, completely at thy

अहञ्चैव मदीयाश्च सर्व्वे तव वशानुगाः ।
न ते कञ्चिदभिप्रायं व्याहन्तुमहमुत्सहे । 33 ॥
आत्मनो जीवितेनापि ब्रूहि यन्मनसि स्थितं ।
बलमात्मनि जानन्ती न मां शङ्कितुमर्हसि । 34 ॥
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे ।
यावदावर्त्तते चक्रं तावती मे वसुन्धरा । 35 ॥
द्राविडाः सिन्धुसौवीराः सौराष्ट्रा दक्षिणापथाः ।
वङ्गाङ्ग मगधा मत्स्याः समृद्धाः काशि कोशलाः । 36 ॥
तत्र जातं बहु द्रव्यं धनधान्यमजाविकं ।
ततो वृणीष्व कैकेयि यद्यत्त्वं मनसेच्छसि । 37 ॥

disposal. I am unable, though my life were at stake, to refuse any thing thou desirest. Tell me, what is thy wish? Thou knowest the strength of thy influence; it becomes not thee to be afraid of me. I will perform the desire of thy soul. I swear it by the meritorious deeds which I have performed.[1] Far as the wheels (of the sun) travel, is the earth mine. Drivira, Sindhoo, Souveera, Sourashtra, Dukshina-putha, Vungu, Ungu, Mugundha, and Mutsha, full of wealth, and rice, Kashi and Koshula. Of the abundant produce of these countries, wealth, and flocks, ask, O Kikeyee, whatever thy mind desireth. What aileth thee, O fearful one? Rise, rise, O beautiful one. Tell me, O Kikeyee, what calamity hath

1 This appears to be a common imprecation, the meaning of which is, May I lose the fruit of all my meritorious deeds if I perform not this engagement.

किमायासेन ते भीरु उत्तिष्ठोत्तिष्ठ शोभने ।
तत्त्वं मे ब्रूहि कैकेयि यतस्ते भयमागतं । 38 ॥
तत्ते व्यपनयिष्यामि नीहारमिव रश्मिवान् ।
तथोक्ता सा समाश्वस्ता वक्तुकामा तदप्रियं ।
परिपीडयितुं भूयो भर्त्तारमुपचक्रमे । 39 ॥
तं मन्मथ शरैर्विद्धं कामवेगवशानुगं ।
उवाच पृथिवीपालं कैकेयी दारुणम्वचः । 40 ॥
नास्मि विप्रकृता देव केनचिन्नावमानिता ।
अभिप्रायस्तु मे कश्चित्तमिच्छामि त्वया कृतं । 41 ॥

befallen thee. Rise, rise, O beautiful one; tell me, O Kikey*ee*, from whence hath this fear arisen. I will drive it from thee, as the rising sun dispels the mist." Thus addressed, Kikey*ee* encouraged, and longing to prefer the ungrateful request, begun again to afflict her lord, replying to the nourisher of the earth, pierced with the arrows of Munm*a*th*a*-hura[1] and subjected by the strength of desire, in these dreadful words: "O divine one, by no one have I been maltreated or defamed; I have a certain wish, which I intreat thee

1 Kam*a*-dev*a*, the agitator of the mind.

प्रतिज्ञां प्रतिजानीष्व यदि त्वं कर्त्तुमिच्छसि ।
अथ ते व्याहरिष्यामि यथाभिप्रार्थितं मया । 42 ॥
तामुवाच महाराजः कैकेयीमीषदुत्स्मयः ।
कामी हस्तेन संगृह्य मूर्द्धजेषु भुवि स्थितां । 43 ॥
अवलिप्ते न जानासि त्वत्तः प्रियतमो मम ।
मनुजो मनुजव्याघ्राद्रामादन्यो न विद्यते । 44 ॥
तेनाजय्येन मुख्येन राघवेण महात्मना ।
शपे ते जीवनार्हेण ब्रूहि यन्मनसेप्सितं । 45 ॥
यं मुहूर्त्तमपश्यंस्तु न जीवेयमहं ध्रुवं ।
तेन रामेण कैकेयि शपे ते वचनक्रियां । 46 ॥

to grant. Solemnly promise, if thou intend to grant my desire. I will then make known to thee my request. The love-sick monarch, gently smiling, took hold of the locks of the queen, lying on the ground, and said, "Know, O haughty one, that no one is beloved beyond thee, beside Ram*a*, the chief of mortals. By that invincible hero, by Ragh*uva*, dearer than life, I swear. Tell me what is the desire of thy soul, O Kikey*ee*; I swear by that Ram*a*, without whom I cannot live an hour, by myself, my children, and all others, that I will perform thy request. O excellent one, divulge the

1 This is a form of adjuration used by the Hindoos by which the person invokes vengeance on his own head if he should not perform the thing to which he binds himself.

आत्मना चात्मजैश्चान्यैर्वृणीयं मनुजर्षभं ।
तेन रामेण कैकेयि शपे ते वचनक्रियां । 47 ॥
भद्रे हृदयमप्येतदनुमृश्योद्धरस्व मे ।
एतत्समीक्ष्य कैकेयि ब्रूहि यत्साधु मन्यसे । 48 ॥
बलमात्मनि पश्यन्ती न विशङ्कितुमर्हसि ।
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे । 49 ॥
सा तदर्थमना देवी तदभिप्राय मागतं ।
निर्म्माध्यस्थाच्च हर्षाच्च बभाषे दुर्व्वचम्वचः । 50 ॥
तेन वाक्येन संहृष्टा तमभिप्रायमात्मनः ।
व्याजहार महाघोरमभ्यागतमिवान्तकं । 51 ॥

wish of thine heart, and relieve mine. O Kikey*ee*, revolve all things; say what appears most desirable. Beholding thine influence over me, to entertain suspicions becomes thee not. By my meritorious deeds I swear,[1] that I will perform thy wish." The queen, bent on obtaining her pre-determined wish, with merciless pleasure pronounced the dreadful word. Encouraged by his promise, she thus bewrayed her intentions, dreadful as the angel of death.

1 This appears also to be a common imprecation, and indicates "may I lose the fruit of all my good deeds if I don't do so or so."

यथाक्रमेण शपसे वरं मम ददासि च ।
तच्छृण्वन्तु त्रयस्त्रिंशद्देवाः सेन्द्रपुरोगमाः ॥ 52 ॥
चन्द्रादित्यौ नभश्चैव ग्रहरात्र्यहनी दिशः ।
जगच्च पृथिवी चेयं सगन्धर्व्वा सराक्षसा ॥ 53 ॥
निशाचराणि भूतानि गृहेषु गृहदेवताः ।
यानि चान्यानि भूतानि जानीयुर्भाषितं तव ॥ 54 ॥
सत्यसन्धो महातेजा धर्म्मज्ञः सत्यवाक्शुचिः ।
वरं मम ददात्येष सर्व्वे शृण्वन्तु देवताः ॥ 55 ॥
इति देवी महेष्वासं परिगृह्याभिशस्य च ।
ततः परमुवाचेदं वरदं काममोहितं ॥ 56 ॥

"Grant me then the boon even as thou hast sworn. Let the thirty-three gods, with Indra at their head, the moon and the sun, the sky, night and day, the quarters of the universe, the regents of the invisible[1] and the visible worlds, Gundhurvas, Rukshuses, and evil spirits, with the houshold gods and all other beings, hear, and witness thy promise. The upright, the illustrious monarch, holy, faithful, acquainted with the rules of duty, gives me a promise: attend all ye gods." The queen then, laying hold of and intreating the mighty archer, thus addressed the giver of blessings, intoxicated with love,

1 The commentators give this meaning to the word *juguta*.

स्मर राजन् पुरावृत्तं तस्मिन्देवासुरे रणे ।
तत्र त्वां च्यावयच्छत्रुस्तव जीवितमन्तरा । 57 ॥
तत्र चापि मया देव यत्त्वं समभिरक्षितः ।
जाग्रत्या यतमानायास्ततो मे प्राददा वरौ । 58 ॥
तौ दत्तौ च वरौ देव निक्षेपौ मृगयाम्यहं ।
तवैव पृथिवीपाल सकाशे रघुनन्दन । 59 ॥
तत्प्रतिश्रुत्य धर्म्मेण न चेद्दास्यसि मे वरौ ।
अद्यैव हि प्रदास्यामि जीवितं त्वद्विमानिता । 60 ।
वाङ्मात्रेण तदा राजा कैकेय्या स्ववशे कृतः ।
प्रचस्कन्द विनाशाय पाशं मृग इवात्मनः । 61 ॥

"Remember, O king, what happened in the war of the gods and the *usooras*. There the enemy surrounded thee to the imminent hazard of thy life. Then, O divine one, wast thou preserved by me; and to me, labouring to recover thee, O king, didst thou promise two favours. These two favors granted by thee, and then reposited with thee, O nourisher of the earth, O son of R*ugh*oo, I now earnestly desire; these two plighted blessings; which if thou grant me not, this-day, as dishonoured by thee, will I relinquish life." The king, completely subjected by this word of Kikey*ee*, bound himself to his own destruction, as a deer falls into the fatal snare.

ततः परमुवाचेदं वरदं काम मोहितं ।
वरौ मे यौ त्वया देव तदा दत्तौ महीपते । 62 ।
तौ तावदहमद्यैव वक्ष्यामि शृणु मे वचः ।
अभिषेकसमारम्भो राघवस्योपकल्पितः । 63 ॥
अनेनैवाभिषेकेन भरतो मेऽभिषिच्यतां ।
यो द्वितीयो वरो देव दत्तः प्रीतेन मे त्वया । 64 ॥
तदा देवासुरे युद्धे तस्य कालोऽयमागतः ।
नव पञ्च च वर्षाणि दण्डकारण्यमाश्रितः । 65 ॥
चीराजिनधरो धीरो रामो भवतु तापसः ।
भरतो भजतामद्य यौवराज्यमकण्टकं । 66 ॥

Upon this she thus addressed the promise-giving monarch, intoxicated with love: "The two promises then made by thee, O godlike one, O sovereign of the earth, I now claim: this day hear my words: with the preparations made for the instalment of Raghuva, even with these let my Bhuruta be anointed. As the second favor, which thy affection, O king, pledged to me at the battle of the gods and *usooras*, let the patient Rama, clothed with the skin of a deer and the bark of trees, remain fourteen years in the forest Dun*duka*, embracing the life of an ascetic. Let Bhu*ru*ta be this day peaceably settled in the collateral management of the kingdom. This is my grand wish;

एष मे परमः कामो दत्तमेव वरं वृणे।

अद्य चैव हि पश्येयं प्रयान्तं राघवं वने ।67।।

स राजराजो भव सत्यसङ्गरः कुलञ्च शीलञ्च हि जन्म रक्ष च।

परत्र वासे हि वदन्त्यनुत्तमं तपोधनाः सत्यवचो हितं नृणां ।68 ।।

इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे वरप्रदानं नाम।

grant me this favour. Let me this day behold Raghu*va* departing to the forest. Thou art the king of kings, scrupulous in observing truth, preserve thy family, thine integrity, and the dignity of thy birth. Those rich in sacred austerities declare, that the supreme felicity of men even in heaven, is the reward of their adherence to truth.

End of the ninth section.

ततः श्रुत्वा महाराजः कैकेय्या दारुणम्वचः ।
चिन्तामभिसमापेदे मुहूर्त्तं प्रतताप च ॥ 1 ॥
किन्नु मे ऽयं दिवास्वप्नश्चित्तमोहोऽपि वा मम ।
अनुभूतोपसर्गो वा मनसो वाप्युपद्रवः ॥ 2 ॥
इति सञ्चिन्त्य तद्राजा नाध्यगच्छत्तदा सुखं ।
पपात सहसा भूमौ निश्चेष्टश्चाभवत्तदा ।
प्रतिलभ्य ततः संज्ञां कैकेयी वाक्यतापितः ॥ 3 ॥

SECTION X.

The great king, hearing Kikeyee's dreadful words, fell instantly into a reverie, and filled with unspeakable anguish, thus spake to himself: "What, do I dream in the day time? or am I beside myself? Am I fallen under the influence of evil demons,1 or is my reason departed? These reflections affording no relief to his troubled mind, the monarch suddenly fell senseless on the ground. Again somewhat recovering his senses, the king, torn with anguish through the words of Kikeyee, distracted as a deer at the sight of a

1 The commentator adds another interpretation of this word, viz. "Am I beset with phantoms, as in a delirium at the hour of death."

व्यथितो विक्लवश्चैव व्याघ्रीं दृष्ट्वा यथा मृगः ।
असम्वृतायामासीनो जगत्यां दीर्घमुच्छ्वसन् । 4 ॥
मण्डले पन्नगो रुद्धो मन्त्रैरिव महाविषः ।
उन्नाम्य नृपतिर्वक्त्रं कैकेयीमिदमब्रवीत् । 5 ॥
अहो धिगिति सामर्षो वाचमुक्त्वा नराधिपः ।
मोहमापेदिवान् भूयः शोकोपहतचेतनः ।
चिरेण च नृपः संज्ञां प्रतिलभ्य सुदुःखितः । 6 ॥
कैकेयीमब्रवीत्क्रुद्धो निर्दहन्निव चक्षुषा ।
नृशंसे दुष्टचारित्रे कुलस्यास्य विनाशिनि । 7 ॥

female tyger, sat on the bare earth, heaving long protracted sighs, like a poisonous serpent enclosed in a circle by the incantations of the enchanter. The king, reclining his head, replied to Kikey*ee*, O wretched!—The distracted sovereign of men pronouncing this word fell into a swoon, deprived of sensation by excess of grief. After a long time the king coming to himself, afflicted, and full of anger, replied to Kikey*ee*, consuming her with his eyes: "Cruel wretch, depraved in heart, thou destroyer of this family! What has Ram*a* done to thee? O malice itself! Or what have I

किङ्कृतं तव रामेण पापे पापं मयापि वा ।
सदा ते जननीतुल्यां वृत्तिं वहति राघवः ॥ 8 ॥
तस्यैवं त्वमनर्थाय किं निमित्तमिहोद्यता ।
त्वं ममात्मविनाशार्थं भवनं स्वं निवेशिता ॥ 9 ॥
अविज्ञानान्नृपसुता व्याली तीक्ष्णविषा यथा ।
जीवलोको यथा सर्व्वो रामस्याह गुणास्तवं ॥ 10 ॥
अपराधं कमुद्दिश्य त्यक्ष्यामीष्टमहं सुतं ।
कौशल्याम्वा सुमित्राम्वा त्यजेयमपि वा श्रियं ॥ 11 ॥
जीवितं चात्मना रामं न त्वेव पितृवत्सलं ।
परा भवति मे प्रीतिर्दृष्ट्वा तनयमग्रजं ॥ 12 ॥

done? Raghuva has always conducted himself towards thee as towards his own mother, why art thou thus bent on his ruin? The daughter of a king through ignorance hast thou crept like a venomous serpent into my house, for the sake of my destruction. Every living creature is loud in praise of the virtues of Rama. For what fault should I abandon my beloved son? With Koushulya, or Soomitra, or the goddess of prosperity, can I part; nay, even with life itself; but I cannot part with the dutiful Rama. Affection and love overpower me when I behold my eldest son; not beholding Rama

अपश्यतस्तु मे रामं नष्टं भवति चेतनं ।
तिष्ठेल्लोको विना सूर्य्यं शस्यम्वा सलिलं विना ।
नतु रामं विना देहे तिष्ठेत्तु मम जीवितं । 13 ॥
तदलं त्यज्यतामेष निश्चयः पापनिश्चये ।
अपि ते चरणौ मूर्द्ध्ना स्पृशाम्येष प्रसीद मे । 14 ॥
किमर्थं चिन्तितं पापे त्वया परमदारुणं ।
अथ जिज्ञाससे मां त्वं भरतस्य प्रियाप्रिये । 15 ॥
अस्तु यत्तत्त्वया सर्व्वं व्याहृतं राघवं प्रति ।
स मे ज्येष्ठसुतः श्रीमान् धर्म्मज्येष्ठ इतीव मे ।
तत्त्वया प्रियवादिन्या सेवार्थं कथितं भवेत् । 16

my mental powers are affected. The world may continue in existence without the sun, and men may live without water; but without Rama life cannot continue within me. O bent on mischief! relinquish thy pernicious purpose. I bow my head even to thy feet; be gracious to me. O wickedness itself! why did this tremendously cruel thought occur to thy mind? Dost thou enquire whether Bhuruta be beloved or not? What was formerly spoken by thee concerning Rama my eldest son "that he is fortunate, preeminent in virtue," was it spoken in flattery merely to gratify me? Having

तच्छ्रुत्वा शोकसन्तप्तं सन्तापयसि मां भृशं ।
आविष्टासि गृहे शून्ये सा त्वं परवशं गता । 17 ॥
इक्ष्वाकूणां कुले देवि संप्राप्तः सुमहानयं ।
अनयो नयसम्पन्ने यत्र ते विकृता मतिः । 18 ॥
न हि किञ्चिदयुक्तम्वा विप्रियम्वा पुरा मम ।
अकरोस्त्वं विशालाक्षि तेन न श्रद्दधामि ते । 19 ॥
ननु ते राघवस्तुल्यो भरतेन महात्मना ।
वहुशो हि स्म वाले त्वं कथाः कथयसे मम । 20 ॥

heard of Rama's installation, dost thou, boiling with discontent, thus torture me? Possessed, (as by some evil spirit) in an empty house, thou art completely under the influence of others. O queen, clothed in justice, hast thou lost thy reason, that such wrong dealing should have place in the family of the Ikshwakoos? Hitherto hast thou done nothing improper, or unamiable, to shake my confidence in thee. O child, with elongated eye, often hast thou said to me "Raghuva is equal to Bhuruta." How canst thou approve then, O queen, of that virtuous, renowned one's exile

तस्य धर्म्मात्मनो देवि वने वासं यशस्विनः ।
कथं रोचयसे भीरु नव वर्षाणि पञ्च च । 21 ॥
अत्यर्थं सुकुमारस्य तस्य धर्म्मे धृतात्मनः ।
कथं रोचयसे वासमरण्ये भृशदारुणे । 22 ॥
रोचयस्यभिरामस्य रामस्य शुभलोचने ।
तव शुश्रूषमाणस्य किमर्थं विप्रवासनं । 23 ॥
रामो हि भरताद्भूयस्तव शुश्रूषते सदा ।
विशेषं त्वयि तस्मात्तु भरतस्य न लक्षये । 24 ॥
शुश्रूषां गौरवञ्चैव प्रमाणं वचनक्रियां ।
कस्ते भूयस्तरं कुर्य्यादन्यत्र पुरुषर्षभात् । 25 ॥

to a forest for fourteen years? How canst thou be pleased with this pious son's residing in a dreadful forest. How canst thou, O beautiful eyed, be gratified with the exile of Ram*a*, so much the object of delight, so attentive even to thyself? Ram*a* has ever been more attentive to thee than Bh*uruta*: from thee should I expect no partial preference of Bh*uruta* before Ram*a*. Who will treat thee with attention equal to that chief of men? Who like him will honour and esteem thee? or who obey thee with equal

वहूनां स्त्रीसहस्राणां वहूनां चोपजीविनां ।
परिवादोऽपवादो वा राघवेणोपपद्यते । 26 ॥
सान्त्वयन् सर्व्वभूतानि रामः शुद्धेन चेतसा ।
गृह्णाति मनुजव्याघ्रः प्रियैर्विषयवासिनः । 27 ॥
सत्येन लोकान् जयति द्विजान् दानेन राघवः ।
गुरुं शुश्रूषया वीरो धनुषा युधि शात्रवान् । 28 ॥
सत्यं दानं तपस्त्यागो मित्रता शौचमार्ज्जवं ।
विद्या च गुरुशुश्रूषा ध्रुवाण्येतानि राघवे । 29 ॥

devotion? Among the many thousands of female servants and dependents around, no accusation lights on Raghu*va*. Ram*a*, chief of men, consoling all beings by his upright mind and affectionate conduct, seizes the hearts of the people. Raghu*va*, the hero, conquers mankind by his probity, the twice born by his generosity, his teachers by his attention, and his enemies in battle by his bow. Truth, generosity, sacred austerities, pity toward the distressed, friendship, purity, knowledge, sincerity, science, attention to teachers, and the other great qualities, have taken up their residence in

तस्मिन्नार्ज्जवसम्पन्ने देवि देवोपमे कथं ।
पापमाशंससे रामे महर्षिसमतेजसि । 30 ॥
न स्मराम्यप्रियं वाक्यं लोकस्य प्रियवादिनः ।
स कथं त्वत्कृते रामं वक्ष्यामि प्रियमप्रियं । 31 ॥
क्षमा यस्मिंस्तपस्त्यागः सत्यं धर्म्मः कृतज्ञता ।
अप्यहिंसा च भूतानां तमृते का गतिर्म्मम । 32 ॥
मम वृद्धस्य कैकेयि गतान्तस्य तपस्विनः ।
दीनं लालप्यमानस्य कारुण्यं कर्त्तुमर्हसि । 33 ॥
पृथिव्यां सागरान्तायां यत्किञ्चिदधिगम्यते ।
तत्सर्व्वं तव दास्यामि मा च त्वं मृत्युमाविश । 34 ॥

Răghu*va*. Why, O queen, dost thou then charge with sin the pure, the god-like Ram*a*, equalling in energy a M*u*hursh*i*? I am unable to recollect one unpleasing word from this affectionate lover of men. How can I, to please thee, speak unkindly to that beloved one? Bereft of him in whom reside forbearance, ascetic mortification, generosity, virtue, truth, gratitude, innocence, what a condition will mine be! O Kikey*ee*, it becomes thee to pity an old man, arrived at the end of his days, an ascetic, humbly supplicating thee. Whatever may be obtained in this sea-girt earth I will give thee. Enter not the abodes of death. I join my hands in supplication, O

अञ्जलिं कुर्म्मि कैकेयि पादौ चापि स्पृशामि ते ।
शरणं भव रामस्य माधर्म्मो मामिह स्पृशेत् । 35 ॥
इति दुःखाभिसन्तप्तं विलपन्तमचेतनं ।
घूर्णमानं महाराजं शोकेन समभिप्लुतं । 36 ॥
पारं शोकार्णवस्याशु प्रार्थयन्तं पुनःपुनः ।
शारङ्गमिव घर्म्मान्ते विलपन्तं पुनःपुनः । 37 ॥
प्रत्युवाचाथ कैकेयी रौद्रा रौद्रतरम्वचः ।
यदि दत्वा वरौ राजन् पुनः प्रत्यनुतप्यसे ।
धार्म्मिकत्वं कथं वीर पृथिव्यां कथयिष्यसि । 38 ॥
यदा समेता वहवस्त्वया राजर्षयः सह ।
कथयिष्यन्ति धर्म्मज्ञ तत्र किं प्रतिवक्ष्यसि 39 ॥

Kikey*ee*, and touch even thy feet. Be the asylum of Ram*a*. Let not injustice approach me." To the deeply afflicted monarch, senseless (with grief), wallowing on the ground overwhelmed with anguish, intreating repeatedly a passage through this sea of trouble, and panting like a deer fainting through heat, replied the furious Kikey*ee*, in words still more terrible: "O king, if having made me two promises, thou repent; how, O hero, wilt thou be esteemed virtuous among men? Should a number of royal sages, convened with thee, address thee by the term "acquainted with justice,"

यस्याः प्रयत्ने जीवामि या च मामभ्यपालयत् ।
तस्याः कृतं मया मिथ्या कैकेय्या इति वक्ष्यसि । 40 ॥
किल्विषं त्वं नरेन्द्राणां करिष्यसि नराधिप ।
यो दत्वा वरमद्यैव पुनरन्यानि भाषसे । 41 ॥
सो ऽवश्यं नरकं याति पूर्वैः सह न संशयः ।
शैव्यः श्येनकपोतीये स्वमांसं पक्षिणे ददौ ।
अलर्कश्चक्षुषी दत्वा जगाम गतिमुत्तमां । 42 ॥

what wilt thou answer? Thou must say, "With her to whom I owe my life, who sustained me in the moment of danger, even with Kikey*ee* have I falsified my promise." This wilt thou answer; thou wilt, O king, become infamous among the rulers of men; thou who having given a promise, even to day wouldest fain depart therefrom. Such a promise-breaker surely descends to the infernal regions, with all his ancestors. In the story of the hawk and the pigeon, Shivy*a* fed the bird with his own flesh.[1] *Ulruka* having given his

1 This legend is thus related: For the purpose of trying the virtue of king Shivy*a*, Indr*a*, in the form of a hawk, pursued *Ugni* in the form of a pigeon, till the affrighted pigeon fell at the feet of Shivy*a*, imploring protection; which when Shivy*a* had promised, the hawk coming demanded his food, and said, that to deprive him of the food which the gods had given him, was to take away his life. The king refused to give up his refugee, but offered any thing else as a substitute. The hawk refusing every other thing, demanded the king's own flesh as a substitute for the pigeon, which the king gave.

सागरः समयं कृत्वा न बेलामतिवर्त्तते ।
समयं मानृतं कार्षीः पूर्व्वं वृत्तमनुस्मरन् । 43 ॥
स त्वं धर्म्मं परित्यज्य रामं राज्येऽभिषिच्य च ।
सह कौशल्यया नित्यं रन्तुमिच्छसि दुर्म्मते । 44 ॥
भवत्वधर्म्मो धर्म्मो वा सत्यं वा यदि वानृतं ।
यत्त्वया संश्रुतं मह्यं तस्य नास्ति व्यतिक्रमः । 45 ॥
अहं हि विषमद्यैव पीत्वा बहु तवाग्रतः ।
पश्यतस्ते मरिष्यामि रामो यद्यभिषिच्यते । 46 ॥

two eyes, obtained a high state of heavenly felicity.[1] The sea having fixed its own boundaries, refuses to pass them.[2] Recollecting these ancient instances of verity, violate not thy own engagement. Vile man! abandoning all virtue, and installing Ra*ma* in the kingdom, how wouldest thou revel in the embraces of Koush*u*lya! Be it injustice or justice, truth or falshood, what thou hast pronounced shall never be reversed. By a dose of deadly poison will I this day expire in thy presence, if Ra*ma* be anointed. Were

[1] This story is thus related: *Ulurka* was a very generous king. Indr*a*, to try his generosity, assumed the form of a mendicant brahm*u*n, and asked the king for alms. The king promised to give him whatever he desired, upon which the mendicant requested both the eyes of the king, with which request he complied without hesitation. Indr*a*, pleased with his generosity, immediately took him to heaven in a chariot.

[2] The *salt* sea, according to the Hindoos, is 100,000 yoj*u*n*a*s wide, surrounding the flat earth. When the sea was first created, the gods were alarmed for the safety of the earth, and all requested the sea to keep within its own bounds, to which it agreed and has never broken its word.—(Compare this with "Hitherto shalt thou come and no further; here shall thy proud waves be stayed" What a contrast!.)

एकाहमपि पश्येयं यद्यहं राममातरं ।
अञ्जलिं प्रतिगृह्णन्तीं न क्रियां समुपाददे । 47 ॥
भरतेनात्मना चाहं शपे तु मनुजाधिप ।
यथा नान्येन तुष्येयमृते रामविवासनात् । 48 ॥
एतावदुक्त्वा वचनं कैकेयी विरराम ह ।
विलपन्तश्च राजानं न प्रति व्याजहार सा । 49 ॥
श्रुत्वा तु राजा कैकेय्या वाक्यं परमशोभनं ।
रामस्य च वने वासमैश्वर्य्यं भरतस्य च । 50 ॥
नाभ्यभाषत कैकेयीं मुहूर्त्तं व्याकुलेन्द्रियः ।
प्रेक्षतानिमिषो देवीं प्रियामप्रियवादिनीं । 51 ॥

I to behold Ram*a*'s mother receiving the congratulations of persons supplicating with joined hands, I could not survive the sight. I curse thee, O king, by my Bh*uruta*. Nothing shall satisfy me but Rama's expulsion." Kikey*ee* having thus spoken, ceased, and made no further reply to the lamenting king. Hearing her ungracious declaration about exiling Ram*a* and anointing Bh*uruta*, the king made no reply, but remained for a season with his organs convulsed, and his eyes immoveably fixed upon his beloved queen, thus speaking unlovely things. Having heard her words, tremendous as

तां हि वज्रसमामप्रियां च समाकर्ण्य हृदयाप्रियां ।
दुःखशोकमयीं श्रुत्वा राजा न सुखितोऽभवत् । 52 ॥
स देव्या व्यवसायञ्च घोरञ्च शपथं कृतं ।
ध्यात्वा रामेति निश्वस्य छिन्नस्तरुरिवापतत् । 53 ॥
नष्टचित्तो यथोन्मत्तो विपरीतो यथातुरः ।
हृततेजा यथा सर्पो बभूव जगतीपतिः । 54 ॥
दीर्घमुष्णन्तु निश्वस्य राजा परमदुर्म्मनाः ।
दीनयातुरया वाचा इति होवाच केकयीं ।
अनर्थमिममर्थाभं केन त्वमुपदेशिता । 55 ॥
भूतोपहतचित्तेव ब्रुवन्ती मां न लज्जसे ।
शीलव्यसनमेतत्ते नाभिजानाम्यहं पुरा । 56 ॥

a thunder bolt, ungrateful to the heart, and formed of affliction and misery, he felt bereft of happiness; and reflecting on the determination of the queen, and the dreadful oath uttered by himself, he sighed, O Rama! and fell prostrate on the earth, like a tree cut down by the wood-man. The Lord of the world now resembled a maniac bereft of reason; or one affected by some deadly disease, or a serpent deprived of its poison. Breathing out long and impassioned sighs, the afflicted monarch again addressed Kikeyee in the language of plaintive distress, " By whom wast thou taught these specious but evil words? Art thou not ashamed thus to address me as one possessed by a demon? When thou wast a child I was unacquainted with thy disposition; now

बालायास्त्विदानीन्ते लक्षये विपरीतवत् ।
कुतो वा ते भयं जातं या त्वमेवम्विधम्वरं । 57 ॥
राष्ट्रे भरतमासीनं वृणीषे राघवं वने ।
विरमैतेन भावेन त्वमेतेनानृतेन च । 58 ॥
यदि भर्त्तुः प्रियं कार्य्यं लोकस्य भरतस्य च ।
नृशंसे पापसंकल्पे क्षुद्रे दुष्कृतकारिणि । 69 ॥
किन्नु दुःखमलीकम्वा मयि रामे च पश्यसि ।
न कथञ्चिदृते रामाद्भरतो राज्यमावसेत् । 60 ॥
रामादपि हितं मन्ये धर्म्मतो बलवत्तरं ।
कथं वक्ष्यसि रामस्य वनं गच्छेति भाषिते । 61 ॥

I discern thy perverseness. From whence have thy fears arisen, that thou shouldst ask as a boon of me, that Bh*uruta* be seated in the kingdom, and Ram*a* driven into the forest? O cruel one! O machinator of evil! O perpetrator of injustice! relinquish this thy pernicious wish, if thou seek the gratification of thy husband, of the people, or of Bh*uruta*. Thou cruel one! thou diminutive creature! thou author of mischief! What evil, or what silly conduct hast thou seen in Ram*a*? Bh*uruta* cannot be fixed in the kingdom before Ram*a*. In reality I esteem him greater and more devout than Ram*a*[1] How wilt thou say concerning Ram*a* " Let him go to the wood ?"

1 This seems to be said under the idea that the most devout ought to embrace an ascetic life.

मुखवर्णं विवर्णन्तु यथैवेन्दुमुपप्लुतं ।
तान्तु मे सुकृतां बुद्धिं सुहृद्भिः सह निश्चितां । 62 ॥
कथं द्रक्ष्याम्यपावृत्तां परैरिव हतां चमूं ।
किम्मां वक्ष्यन्ति राजानो नानादिग्भ्यः समागताः । 63 ॥
बालो वतायमैक्ष्वाकुश्चिरं राज्यमकारयत् ।
यदा हि वहवो वृद्धा गुणवन्तो वहुश्रुताः । 64 ॥
परिप्रक्ष्यन्ति काकुत्स्थं वक्ष्यामीह कथं तदा ।
कैकेय्या क्लिश्यमानेन पुत्त्रः प्रव्राजितो मया । 65 ॥
यदि सत्यं ब्रवीम्येतत्तदसत्यं भविष्यति ।
किं मां वक्ष्यति कौशल्या राघवे वनमास्थिते । 66 ।

How can I behold his visage and colour changed like the moon when eclipsed? How can I behold my former well digested plan, confirmed by my friends, thrown into confusion as an army smitten by an enemy? What will the kings of the earth say, flocking from various quarters? Will they not say "How can this child,[1] the descendant of Ikswakoo, manage the kingdom?" 'When the aged and experienced enquire for Kakootstha, what shall I answer them? If I should affirm the truth, that, tormented by Kikeyee, I have sent my son into exile, it will be accounted falshood. What will Koushulya say to me,

1 Referring to Bhuruta.

किन्त्वेनां प्रतिवक्ष्यामि कृत्वा विप्रियमीदृशं ।
यदा यदा च कौशल्या दासीवच्च सखीव च । 67 ॥
भार्य्यावद्भगिनीवच्च मातृवच्चोपतिष्ठति ।
सततं प्रियकामा मे प्रियपुत्रा प्रियम्वदा । 68 ॥
न मया सत्कृता देवी सत्कारार्हा कृते तव ।
इदानीं तत्तपति मां यन्मया सुकृतं त्वयि । 69 ॥
अपथ्यव्यञ्जनोपेतं भुक्तमन्नमिवातुरं ।
विप्रकारञ्च रामस्य सम्प्रयाणं वनस्य च । 70 ॥
सुमित्रा प्रेक्ष्य वै भीता कथं मे विश्वसिष्यति ।
कृपणं वत वैदेही श्रोष्यति हृदयमप्रियं । 71 ॥

when Rama is banished to the forest? After having done this unworthy deed, what shall I reply to her? Koushulya attending me, discharges the duties of a hand-maid, a wife, a sister, a mother; yet this goddess, ever seeking my happiness, pleasing in conversation, and the mother of my beloved son, through thy jealousy has met with no return worthy of her high desert. My well intended kindness toward thee, thou hast turned against me, as savory food eaten by a man diseased, becomes an indigestible poison. The affrighted Soomitra, beholding this evil befallen Rama, even his exile to the forest, will

माञ्च पञ्चत्वमापन्नं रामञ्च वनमाश्रितं ।
वैदेही वत मे प्राणान् शोचन्ती क्षपयिष्यति । 72 ॥
हीना हिमवतः पार्श्वे किन्नरेणेव किन्नरी ।
नहि राममहं दृष्ट्वा प्रवसन्तं महावने । 73 ॥
चिरञ्जीवितुमाशंसे रुदन्तीं चापि मैथिलीं ।
सा नूनं विधवा राज्यं सपुत्त्रा कारयिष्यसि । 74 ॥
सतीं त्वामहमत्यन्तं व्यवस्याम्यसतीं सतीं ।
रूपिणीं विषसंयुक्तां पीत्वेव मदिरां नरः । 75 ॥
अनृतैर्व्वत मां सान्त्वैः सान्त्वयन्ती स्म भाषसे ।
गीतशब्देन संरुध्य लुब्धो मृगमिवावधीः । 76 ॥

place no further confidence in me. Ah! wretched! Videhee will at once hear of these two dreadful misfortunes, my death, and the exile of Ram*a*. Ah! Videhee, mourning for me, will waste her life like a Kinn*u*ree on the side of Him*a*v*u*t, bereft of its mate. I shall not long survive the sight of Ram*a*, departing to the dreary forest, and of Mithilee weeping. Thou, a widow, wilt then with thy son govern the kingdom. Shall I discard that virtuous one for thee, become so unworthy? I resemble a man who having drank generous wine mixed with posion, discovers his error too late. Ah! thou hast soothed me with deceitful consolation, as the murderous hunter incloses a deer by the charms of song. The good, exclaiming 'That vile

अनार्य्य इति मामार्य्याः पुत्रविक्रायकं ध्रुवं ।
विकरिष्यन्ति रथ्यासु सुरापं ब्राह्मणं यथा । 77 ॥
अहो दुःखमहो कृच्छ्रं यत्र वाचः क्षमे तव ।
दुःखमेवम्विधं प्राप्तं पुरा कृतमिवाशुभं । 78 ॥
चिरं खलु महापापे त्वं पापेनाभिरक्षिता ।
अज्ञानादुपसंपन्ना रज्जुरुद्बन्धनी यथा । 79 ॥
रममाणस्त्वया सार्द्धं मृत्युं त्वां नाभिलक्षये ।
बालो रहसि हस्तेन कृष्णसर्पमिवास्पृशं । 80 ॥
तन्तु मां जीवलोकोऽयं नूनमाक्रोष्टुमर्हति ।
मया ह्यपितृकः पुत्रः स महात्मा दुरात्मना । 81 ॥

wretch,' will blush at me, the fell destroyer of my son, as at a brahmuna who drinks intoxicating liquors! Oh! the affliction! Oh! the wretchedness into which I am plunged! I forgive thy words. This affliction is the fruit of my former crimes. O replete with iniquity! Ignorant of thy disposition, I have kept thee as a man preserves a rope with which he himself is at length hanged. Thus I, sporting myself with thee, did not consider that thou art death itself. Simple as a child, I have unwarily placed my hand on a black serpent. The whole world ought to abhor me. By me, a wretch, hath this my son been rendered an orphan. Foolish and uxorious Dusharutha! who for the sake of

बालिशो वत कामात्मा राजा दशरथो भृशं ।
स्त्रीकृते यः प्रियं पुत्त्रं वनं प्रस्थापयिष्यति । 82 ॥
वेदैश्च ब्रह्मचर्य्यैश्च गुरुभिश्चोपकर्षितः ।
भोगकाले महत्कृच्छ्रं पुनरेव प्रपत्स्यते । 83 ॥
इति देशेषु देशेषु मामुद्दिश्य नृपाधमं ।
नाना वाचश्चरिष्यन्ति रामे प्रव्रजिते वनं । 84 ॥
नालं द्वितीयं वचनं पुत्त्रो मां प्रतिभाषितुं ।
स वनं प्रव्रजेत्युक्तो बाढमित्येव वक्ष्यति । 85 ॥
यदि मे राघवः कुर्य्याद्वनं गच्छेति चोदितः ।
प्रतिकूलं प्रियं मे स्यान्न तु वत्सः करिष्यति । 86 ॥

a woman has sent his beloved son into the forest! Held by the severe dictates of the Veda, the rules of the Br*u*hm*u*ch*u*ry*a*, and the precepts of his teachers, in the season of unsuspecting enjoyment is he plunged into misery! Thus Ram*a* being sent to the forest, a multitude of sayings will be current in various countries respecting me the vile ruler of men. Required by me to depart to the wood, my son will acquiese without a word of expostulation. When commanded by me to go to the forest, would Ragh*u*v*a* refuse, it would be a pleasing consideration; but that affectionate child will never act thus.

शुद्धभावो हि भावं मे नतु ज्ञास्यति राघवः ।
वनं पुत्र व्रजेत्युक्ते नैवान्यत् प्रतिवक्ष्यति । 87 ॥
राघवे हि वनं प्राप्ते सर्व्वलोकस्य धिक्कृतं ।
मृत्युरक्षमणीयं मां नयिष्यति यमक्षयं । 88 ॥
मृते मयि गते रामे वनं मनुजपुङ्गवे ।
इष्टे मम जने शेषे किं पापं प्रतिपत्स्यसे । 89 ॥
रंस्यसे भरतेन त्वं हित्वा सर्व्वमिदं कुलं ।
कौशल्यां माञ्च रामञ्च पुत्रौ च यदि हास्यति । 90 ॥
दुःखान्यसहती देवी मामेवानुगमिष्यति ।
कौशल्याञ्च सुमित्राञ्च माञ्च पुत्रैस्त्रिभिः सह । 91 ॥
प्रक्षिप्य नरके सा त्वं कैकेयि सुखिता भव ।
मया रामेण च त्यक्तं शाश्वतं सत्कृतं गुणैः । 92 ॥

Ragh*uva*, sincere creature! will not perceive my intentions. Commanded by me Son go to the forest, he will make no hesitating reply. Ragh*uva* being gone to the forest, death will soon convey me, execrated by all, and unworthy of life, to the abode of Y*uma*. When I am dead, and Ram*a*, chief of men, gone to the forest, what iniquity wilt thou not practise towards my remaining and beloved relatives? Thou, abandoning all this family, Koush*u*lya, myself, and Ram*a*, wilt solace thyself with Bh*uruta*, should he consent to abandon them. Deprived of her sons and of me, the queen will follow me on the funeral pile. O Kikey*ee*, having thrown Koush*u*lya, *Soomi*tra, myself, and the three children into hell, be happy! The family of Ikshwak*oo*

इक्ष्वाकुकुलमक्षोभ्यमाकुलं पालयिष्यसि ।
प्रियं चेद्भरतस्यैतद्रामप्रव्राजनं भवेत् । 93 ॥
मा स्म मे भरतः कार्षीत् प्रेतकृत्यं गतायुषः ।
हन्तानार्ये ममामित्रे सुखिनी भव केकयि । 94 ॥
त्यजामि भरतं त्वाञ्च जीवितञ्चेष्टमात्मनः ।
मृते मयि गते रामे वनं पुरुषपुङ्गवे ।
सेदानीं विधवा राज्यं सपुत्रा कारयिष्यसि । 95 ॥
कालरात्रिर्हि मे नूनं भार्य्या रूपतिरस्कृता ।
त्वं राजपुत्रि दैवेन न्यवसो मम वेश्मनि । 96 ॥
अकीर्त्तिश्चातुला लोके ध्रुवः परिभवश्च मे ।
सर्व्वभूतेषु चावज्ञा यथा पापकृतस्तथा । 97 ॥

constantly respected for their excellencies, being bereft of me and Ra*ma*, thou wilt undoubtedly manage with ease. If the exile of Ram*a* to the forest be pleasing to Bh*uruta*, when my life is ended let him not perform my funeral obsequies. Ah Kikey*ee*! detestable creature! my real enemy! be thy wish accomplished! I abandon both Bh*uruta* and thee, and even my own life so much the object of desire. When I am dead, and Ram*a*, the chief of men, gone to the forest, thou, a widow, wilt, with thy son, govern the kingdom. O night of universal death in the form of a consort! thou pretended offspring of royalty! cause of my immeasurable dishonor among mankind! my real curse, rendering me the contempt of all

कथं रथै र्विभुर्यांति गजाश्वैश्च मुहुर्मुहुः ।
पद्भ्यां रामो महारण्ये वत्सो मे विचरिष्यति ॥ 98 ॥
यस्य चाहारसमये सूदाः कुण्डलधारिणः ।
अहम्पूर्व्वाः पचन्ति स्म प्रशस्तं पानभोजनं ॥ 99 ॥
स कथन्नु कषायाणि तिक्तानि कटुकानि च ।
भक्षयन्वन्यमाहारं सुतो मे वर्त्तयिष्यति ॥ 100 ॥
महार्हवस्त्रसम्वीतो भूत्वा चिरसुखोचितः ।
काषाय परिधानस्तु कथं भूमौ निवत्स्यति ॥ 101 ॥
कस्येदं दारुणं वाक्यमेवम्विधमचिन्तितं ।
रामस्यारण्यगमनं भरतस्याभिषेचनं ॥ 102 ॥

beings, according to my former crimes! How can the dear Rama, the chief of men, accustomed to ride in chariots and on elephants, wander about on foot in a vast wilderness? How can my son, for whom cooks, adorned with ear-rings, striving to emulate each other in speed, prepared the most excellent food, exist on the harsh, bitter, and pungent productions of the forest. How shall he who has been deservedly clothed in costly apparel, sit on the bare ground, clothed with kashaya. Whose suggestion was this dreadful and thoughtless word, requesting Rama's exile into the forest and Bhuruta's installation? Curse on the female race! deceitful, and intent only on their own purposes! I speak not of all women, but of the mother

धिगस्तु योषितो नाम शठाः स्वार्थपरायणाः ।
न ब्रवीमि स्त्रियः सर्व्वा भरतस्यैव मातरं । 103 ।
अनर्थभावे ऽर्थपरे नृशंसे ममानुतापाय निवेशितासि ।
किमप्रियं पश्यसि मन्निमित्तं हितानुकारिण्यथ वापि रामे । 104 ॥
परित्यजेयुः पितरो ऽपि पुत्त्रान् भार्य्याः पतींश्चापि कृतानुरागाः ।
कृत्स्नं हि सर्व्वं कुपितं जगत्स्यात् दृष्ट्वैव रामं व्यसने निमग्नं । 105 ॥
अहं पुनर्देवकुमाररूपमलङ्कृतन्तं सुतमाव्रजन्तं ।
नन्दामि पश्यन्निव दर्शनेन भवामि दृष्ट्वेव पुनर्युवेव । 106 ॥
विना हि सूर्य्येण भवेत्प्रवृत्तिरवर्षता वज्रधरेण वापि ।
रामन्तु गच्छन्तमितः समीक्ष्य जीवेन्न कश्चित्त्विति चेतना मे । 107 ॥

of Bh*u*ruta. O contriver of evil, seeking thy own! Hast thou entered among us merely to create misery? What unkindness hast thou seen in me? What action of Ram*a*'s has to thou seen that was not intended for thine advantage? Fathers will abandon their sons, and wives their husbands, nay, the whole world, angry, will dissolve their connections when they see Ram*a* overwhelmed by this calamity. Beholding this god-like son adorned, approaching me, I am filled with joy; and having beheld him, my youth seems renewed. Existence may continue without the sun, and rain without the god who wields the thunder-bolt; but, after seeing Ram*a* depart hence, creation will in my view appear a blank. Thou, my enemy,

विनाशकामामहितामित्रामावासयं मृत्युमिवात्मनस्त्वां ।
चिरम्बताङ्केन धृतासि सर्पी महाविषा तेन हतोऽस्मि मोहात् । 108 ।
मया च रामेण सलक्ष्मणेन प्रशास्तु हीनो भरतस्त्वया सह ।
पुरञ्च राष्ट्रञ्च निहत्य बान्धवान् ममाहितानां च भवाभिभाषिणी। 109
नृशंसवृत्ते व्यसनप्रहारिणि असह्य वाक्यं यदिहाद्यभाषसे ।
न नाम ते केन मुखात्पतन्त्यधो विशीर्य्यमाणा दशनाः सहस्रधा । 110
न किञ्चिदाहाहितमप्रियं वचो न वेत्ति रामः परुषाणि भाषितुं ।
कथन्तु रामे ह्यभिरामवादिनि ब्रवीषि दोषान् गुणनित्यसम्मते । 111 ॥

bent on my destruction, have I keptin my house, like death itself: long holding thee like a poisonous serpent to my bosom, I at length perish through the infatuation. Having got rid of me, of Rama and of Lukshmuna, let Bhuruta, killing all my friends, govern the kingdom in conjunction with thee. Be thou the familiar acquaintance of my enemies. Cruel wretch! inflicting deadly wounds by the effusions of thy folly! Seeing thou hast uttered this day insupportable words, what shall prevent thy loosened teeth from falling from thy mouth in a thousand pieces? Never did Rama speak an unlovely word. He knows not how to speak evil. How canst thou charge him

प्रताप्य वा प्रज्वल वा प्रणश्यथवा सहस्रशो वा स्फुटितां महीं ब्रज ।
न ते करिष्यामि वचः सुदारुणं ममाहितङ्कैकय राजपांसने । 112 ॥
क्षुरोपमां नित्यमसत्प्रियम्वदां प्रदुष्टभावां स्वकुलोपघातिनीं ।
न जीवितुं त्वां विषहे ऽमनोरमां दिधक्षमाणां हृदयं सबन्धनं । 113
न जीवितं मेऽस्ति कुतः पुनः सुखं विनात्मजेनात्मवतां कुतो रतिः ।
ममाहितं देवि न कर्त्तुमर्हसि स्पृशामि पादावपि ते प्रसीद मे । 114 ॥

with crimes, whose words gratify every hearer, whose excellent qualities endear him to all? Go, plunge into misery; consume thyself by fire or destroy thyself; enter the earth cleft in a thousand places. I will not fulfil thy cruel words. Thou refuse of king Kikeyee! thou wretch! wounding like the keenest razor; ever uttering detestable words, perverse of mind! the destroyer of thy own family, hateful! furiously burning the heart with its tenderest ties, I suffer endure thee to live.—Yet if thou live not, whence shall I obtain happiness? Whence can happiness arise to those who feel themselves bereaved of their children? O queen, seek not my destruction; I touch thy feet; be gracious to me."

स भूमिपालो विलपन्ननाथवत् स्त्रिया गृहीतो हृदये ऽतिमात्रया ।
पपात देव्याश्चरणौ प्रसारितावुभावसंस्पृश्य यथातुरस्तथा । 115 ॥
इतीव राज्ञो व्यथितस्य सा निशा जगाम घोरा च सतो यशस्विनः ।
विबोध्यमानः प्रतिबोधनं तदा निवारयामास च राजसत्तमः 116 ।
इत्यार्षे रामायणे अयोध्याकाण्डे दशरथविलापो दशमः सर्गः । ॥

The nourisher of his people, lamenting as one forlorn, his heart held by a woman lost to every affectionate feeling, fell at the feet of the contemptuous queen, touching them like one in deep affliction. Thus did the dreadful night of the afflicted king pass, although ushered in with lustre and brightness. Coming to himself the king forbad the man to perform his duty whose office it was to announce the rising morning.

End of the tenth Section.

अतदर्हं महाराजं शयानमतथोचितं ।
ययातिमिव पुण्यान्ते देवलोकात्परिच्युतं । 1 ॥
अनर्थरूपा सिद्धार्था ह्यभीता भयदर्शिनी ।
पुनराकारयामास तमेव वरमङ्गना । 2 ॥
त्वं कथ्यसे महाराज सत्यवादी दृढव्रतः ।
मम चेदं वरं कस्माद्विधारयितुमिच्छसि । 3 ॥
एवमुक्तस्तु कैकेय्या राजा दशरथस्तदा ।
प्रत्युवाच ततः क्रुद्धो मुहूर्त्तं विलपन्निव । 4 ॥

SECTION XI.

This worthless woman, her desire obtained, fearless, inspiring terror, thus pressed the promise afresh upon the king, lying on the ground in a posture unworthy of his dignity, like *Yuyati* fallen from heaven, when all his stock of merit was exhausted: "O great king, thou boastest of speaking truth, and being faithful to thy engagements, why dost thou then withhold from me the promised boon." Thus addressed by Kikey*ee*, king D*u*sh*a*-r*u*th*a*, lamenting for a moment, replied with anger: "O enemy, when I am dead,

मृते मयि गते रामे वनं मनुजपुङ्गवे ।
हन्तानार्ये ममामित्रे सकामा सुखिनी भव । 5 ॥
स्वर्गेऽपि खलु रामस्य कुशलं दैवतैरहं ।
प्रत्यादेशादभिहितं धारयिष्ये कथञ्चन । 6 ।
कैकेय्याः प्रियकामेन रामः प्रव्राजितो वनं ।
यदि सत्यं ब्रवीम्येतत्तदसत्यं भविष्यति । 7 ।
अपुत्रेण मया पुत्रः श्रमेण महता महान् । ।
रामो लब्धो महातेजाः स कथं त्यज्यते मया । 8 ॥
शूरश्च कृतविद्यश्च जितक्रोधः क्षमापरः ।
कथं कमलपत्राक्षो मया रामो विवास्यते । 9 ॥

and Ram*a*, chief of men, gone to the forest, then thou, base wretch! wilt enjoy thy wish.—How shall I in heaven endure the reply of the gods to my enquiries about the welfare of Ram*a*? If I should affirm that Ram*a* was sent into the great forest through my desire of pleasing Kikey*ee*, it will be esteemed a falshood. How can I forsake the great, the illustrious Ram*a*, obtained by me childless, with such great labors? How can this hero, accomplished, of subdued anger, eminent in forbearance, whose eyes resemble the petal of the water lily, be driven into exile by me. How shall I place the

कथमिन्दीवरश्यामं दीर्घबाहुं महाबलं ।
अभिराममहं रामं स्थापयिष्यामि दण्डकान् । 10 ॥
सुखानामुचितस्यैव दुःखैरनुचितस्य च ।
दुःखं नामानुपश्येयं कथं रामस्य धीमतः । 11 ॥
यदि दुःखमकृत्वा तु मम संक्रमणम्भवेत् ।
अदुःखार्हस्य रामस्य ततः सुखमवाप्नुयात् । 12 ॥
नृशंसे पापसंकल्पे रामं सत्यपराक्रमं ।
किं विप्रियेण कैकेयि प्रियं योजयसे मम । 13 ॥
अकीर्त्तिरतुला लोके ध्रुवं परिभविष्यति ।
तथा विलपतस्तस्य परिभ्रमितचेतसः । 14 ॥

mighty, the valiant, the pleasing Ram*a*, in complexion resembling the azure lotos, in the thickets of D*u*nd*u*k*a*? How can I behold the affliction of the wise Ram*a*, worthy of all happiness, whom pain ought never to approach? Could my removal happen before my thus afflicting Ram*a*, undeserving of sorrow, I should then enjoy happiness. O Kikey*ee*, contriver of evil! for what neglect dost thou act thus towards that genuine hero, my beloved Ram*a*? Even in this world will unparalleled infamy certainly overwhelm me." While thus lamenting with distracted mind, the

अस्तमभ्यागमत्सूर्य्यो रजनी चाभ्यवर्त्तत ।
सा त्रियामा तदार्त्तस्य चन्द्रमण्डलमण्डिता ॥ 15 ॥
राज्ञो विलपमानस्य न व्यभासत शर्व्वरी ।
सदैवोष्णां विनिश्वस्य वृद्धो दशरथो नृपः ॥ 16 ॥
विललापार्त्तवद्दुःखं गगणासक्तलोचनः ।
न प्रभातं त्वयेच्छामि निशे नक्षत्रभूषिते ॥ 17 ॥
क्रियतां मे दया भद्रे मयायं रचितोऽञ्जलिः ।
अथ वा गम्यतां शीघ्रं नाहमिच्छामि निर्घृणां ॥ 18 ॥
नृशंसां केकयीं द्रष्टुं यत्कृते व्यसनं मम ।
एवमुक्त्वा ततो राजा कैकेयीं संयताञ्जलिः ॥ 19 ॥

sun set, and the night closed upon him, but the night of three watches, though adorned with the lunar orb, shone not on the afflicted monarch. The aged D*u*sh*a*-r*u*th*a*, full of anguish, sighing bitterly, continued thus lamenting, his eyes stedfastly fixed on the sky: "O star-adorned night, I desire not thy departure: O thou tranquil season! have compassion on me supplicating with joined hands; or otherwise, speedily pass away. I have no wish to behold the hated, merciless Kikey*ee*, the author of my distress." Thus saying the king, acquainted with every regal duty, joined his hands, and again intreat-

प्रसादयामास पुनः कैकेयीं राजधर्म्मवित् ।
साधुवृत्तस्य दीनस्य तद्गतस्य गतायुषः । 20 ॥
प्रसादः क्रियतां भद्रे देवि राज्ञो विशेषतः ।
शून्येन खलु सुश्रोणि मयेदं समुदाहृतं । 21 ॥
कुरु साधु प्रसादं मे बाले सहृदया ह्यसि ।
प्रसीद देवि रामो मे त्वद्दत्तं राज्यमव्ययं । 22 ॥
लभतामसितापाङ्गि यशः परमवाप्स्यसि ।
मम रामस्य लोकस्य गुरूणां भरतस्य च ।
प्रियमेतद्गुरुश्रोणि कुरु चारुमुखेक्षणे । 23 ।

ed Kikey*ee*: "O excellent queen! have compassion on me a virtuous man, a monarch whose life is already spent; wretched, yet devoted to thee: O beautiful one, thus addressed by one sunk in wretchedness! O child! thou hast a tender heart—be graciously compassionate; be propitious. O goddess, let Ram*a* obtain the imperishable kingdom as thy gift. Thou with eyes beautifully tinged with black! thou wilt obtain fame of the highest kind, thou wilt endear thyself to me, to Ram*a*, to the people, to those worthy of veneration, and to Bh*u*rut*a*. O thou * * * * * * * * * *, pleasing

विशुद्धभावस्य हि दुष्टभावा दीनस्य ताम्राश्रुफलस्य राज्ञः ।
श्रुत्वा विचित्रं करुणं विलापं भर्त्तुर्नृशंसा न चकारवाक्यं । 24 ॥
ततः स राजा पुनरेव मूर्च्छितः प्रियामतुष्टां प्रतिकूलभाषिणीं ।
समीक्ष्य पुत्रस्य विवासनं प्रति क्षितावसंज्ञो निपपात दुःखितः । 25 ।
इत्यार्षे रामायणे अयोध्याकाण्डे दशरथमोहो नामैकादशः सर्गः ॥

in aspect, act in this manner." To the varied lamentations of the king her husband, of pure mind, (the copper coloured tears streaming in torrents from his eyes) the cruel queen made no reply. Upon this the king fixing his eyes on the frowning object of his fond affections, demanding his son's exile, in full contrariety to his own mind, afflicted, swooned again, and fell senseless to the earth.

End of the eleventh Section.

पुत्रशोकार्द्दितं पापा विसंज्ञं पतितं भुवि ।
विचेष्टमानमुत्प्रेक्ष्य इक्ष्वाकुमिदमब्रवीत् ॥ 1 ॥
पापं कृत्वेव किमिदं मम संश्रुत्य संश्रवं ।
शेषे क्षितितले सन्नः स्थित्यां स्थातुन्त्वमर्हसि ॥ 2 ॥
आहुः सत्यं हि परमं धर्म्मं धर्म्मविदो जनाः ।
सत्यमाश्रित्य च मया त्वं धर्म्मं प्रति चोदितः ॥ 3 ॥
संश्रुत्य शैब्यः श्येनाय स्वान्तनुं जगतीपतिः ।
प्रदाय पक्षिणे राजा जगाम गतिमुत्तमां ॥ 4 ॥

SECTION XII.

The wicked wretch, beholding Ikshwak*oo*, fallen motionless on the earth, bereft of sensation through grief for his son, exclaimed: "Already guilty of a criminal delay, why dost thou lie afflicted on the earth? On hearing my word, it becomes thee to rise and stand in the path of truth. Those versed in the rules of duty say that truth is the queen of virtues. Engaged in a promise to me, thou hast heard that Shiv*ya*, lord of the earth, having made a promise, obtained beatitude by giving his own body to the

तथा ह्यलर्क स्तेजस्वी ब्राह्मणे वेदपारगे ।
याचमाने स्वके नेत्रे उद्धृत्य विमना ददौ ॥ 5 ॥
सरितान्तु पतिः स्वल्पां मर्य्यादां सत्यमन्वितः ।
सत्यानुरोधात्समये वेलां स्वां नातिवर्त्तते ॥ 6 ॥
सत्यमेकपदं ब्रह्म सत्ये धर्म्मः प्रतिष्ठितः ।
सत्यमेवाक्षया वेदाः सत्येनावाप्यते परं ॥ 7 ॥
सत्यं समनुवर्त्तस्व यदि धर्म्मे धृता मतिः ।
स वरस्सफलो मे ऽस्तु वरदो ह्यसि सत्तम ॥ 8 ॥
धर्म्मस्यैवाभिकामार्थं मम चैवाभिचोदनात् ।
प्रव्राजय सुतं रामं त्रिः खलु त्वां ब्रवीम्यहं ॥ 9 ॥

hawk. Thus also the illustrious *Ulurka*, pulling out his own eyes, gave them to the brahm*u*n learned in the ved*a*. And the king of streams, having made a promise, from a regard to truth respects a feeble barrier, nor passes his appointed boundaries. Truth rests on one foot; it is Brahm*a*. Truth is the abode of virtue. Truth is the imperishable Ved*a*; by truth is supreme felicity obtained. If thou approve virtue, O most excellent one, follow after truth. Let thy promise be rendered effectual, seeing thou hast promised. For the sake of virtue, at my requisition, send thy son Ram*a* to the forest. Thrice I repeat my request; if thou refuse I will quit life in thy presence."

समयञ्च ममार्य्येमं यदि त्वन्न करिष्यसि ।
अग्रतस्ते परित्यक्ता परित्यक्ष्यामि जीवितं ॥ 10 ॥
एवं प्रचोदितो राजा कैकेय्या निर्व्विशङ्कया ।
नाशकत्पाशमुन्मोक्तुं बलिरिन्द्रकृतं यथा ॥ 11 ॥
उद्भ्रान्तहृदयश्चापि विवर्णवदनोऽभवत् ।
स धूर्य्यो वै परिस्पन्दन् युगचक्रान्तरं यथा ॥ 12 ॥
विह्वलाभ्याञ्च नेत्राभ्यामपश्यन्निव भूमिपः ।
कृच्छ्राद्धैर्य्येण संस्तभ्य कैकेयीमिदमब्रवीत् । 13 ॥
यस्ते मन्त्रकृतः पाणिरग्नौ पापे मया धृतः ।
संत्यजामि स्वजञ्चैव तव पुत्रं सह त्वया । 14 ॥

Thus required to fulfil his promise by the relentless Kike*yee*, the king was unable to disengage himself from the snare, even as V*uli* was unable to rend the Indr*u*-made bonds. Torn with conflicting passions, his heart was distracted; his countenance was changed, and he trembled like a draught bullock tottering between the yoke and the wheel. The lord of the earth, motionless with grief, his eyes distorted, by his reiterated attempts to restrain his sorrow, now addressed Kike*yee*, "That hand of thine which consecrated by munt*ras*, was accepted by me in presence of the fire, I reject for ever, and with thee thy

प्रयाता रजनी देवि सूर्य्यस्योदयनं प्रति ।
अभिषेकाय हि जनस्त्वरयिष्यति मां ध्रुवं । 15 ॥
रामाभिषेकसम्भारैस्तदर्थमुपकल्पितैः ।
रामः कारयितव्यो मे मृतस्य सलिलक्रियां । 16 ॥
सपुत्त्रया त्वया नैव कर्त्तव्या सलिलक्रिया ।
व्याहन्तास्य शुभाचारे यदि रामाभिषेचनं । 17 ॥
न शक्तोऽद्यास्म्यहं द्रष्टुं दृष्ट्वा पूर्व्वं तथा सुखं ।
हतहर्षं निरानन्दं पुनर्जनमवाङ्मुखं । 18 ॥

son, though descended from myself. The night is gone, O queen; at the rising of the sun the people will hasten me for the installation. With the preparations for Rama's installation, must Rama perform my funeral rites. Let not my funeral obsequies be performed by thee, thou unfeeling wretch! or by thy son, if thou prevent the installation of Rama. Having witnessed the former happiness of the people, I cannot behold them deprived of their pleasing ex-

तान्तथा ब्रुवतस्तस्य भूमिपस्य महात्मनः ।
प्रभाता शर्व्वरी पुण्या चन्द्रनक्षत्रमालिनी ॥ 19 ॥
ततः पापसमाचारा कैकेयी पार्थिवं पुनः ।
उवाच परुषं वाक्यं वाक्यज्ञा रोषमूर्च्छिता ॥ 20 ॥
किमिदं भाषसे राजन् वाक्यं गररुजोपमं ।
आनाययितुमक्लिष्टं पुत्रं राममिहार्हसि ॥ 21 ॥
स्थाप्य राज्ये मम सुतं कृत्वा रामं वनेचरं ।
निःसपत्नीञ्च मां कृत्वा कृतकृत्यो भविष्यसि ॥ 22 ॥

pectations, dispirited, and joyless." The night adorned with the moon and stars, passed away while he was thus speaking. Then the vile Kikey*ee*, expert in speech, transported with rage, again addressed the king in unworthy accents. "What words are these, O king, full of fiery venom? Order the delicate Ram*a* to be brought hither. Having placed my son on the throne, exiled Ram*a*, and thus freed me from rivals, go and perform thy morning ceremonies."1 Like a generous horse tormented by a galling

1 Viz. Wash thy mouth, bathe, &c. Ceremonies which a Hindoo always performs immediately after rising. She thus intimated, that he should not go forth till he had complied with her wish.

स नुन्न इव तीक्ष्णेन प्रतोदेन हयोत्तमः ।
राजा प्रचोदितो ऽभीक्ष्णं कैकेयीमिदमब्रवीत् । 23 ॥
धर्म्मबन्धेन बद्धो ऽस्मि नष्टा च मम चेतना ।
ज्येष्ठं पुत्रं प्रियं रामं द्रष्टुमिच्छामि धार्म्मिकं । 24 ॥
ततः प्रभातां रजनीमुदिते च दिवाकरे ।
पुण्ये नक्षत्रयोगे च मुहूर्त्ते च समागते । 25 ॥
वशिष्ठो गुणसंपन्नः शिष्यैः परिवृतस्तथा ।
वशिष्ठप्रमुखाः सर्व्वे ब्राह्मणाः सह मन्त्रिभिः ।
उपगृह्याशु संभारान् प्रविवेश पुरोत्तमं । 26 ॥

bridle, the king thus repeatedly provoked, replied to Kikey*ee*, "By the bonds of truth am I held; my understanding is taken away. Let me behold my eldest, my beloved and virtuous son Ram*a*."

The morning now dawned; and the sun being risen, and the sacred n*u*kshutr*a* arrived, with the yog*a* and m*oo*hoort*a*. V*u*shishth*a* endowed with every quality, surrounded by his disciples, speedily taking the sacrificial articles, entered the excellent city, watered, and cleansed, adorned with lofty portals, and beautiful flags, filled with men and women; strewed with

सिक्तसंमार्जितपथां पताकोत्तमभूषितां ।
उच्चतोरणसंयुक्तां नरनारीगणाकुलां । 27 ॥
विचित्रकुसुमोत्कीर्णां नानास्रग्भिर्विभूषितां ।
संहृष्टमनुजोपेतां समृद्धविपणापणां । 28 ॥
महोत्सवसमायुक्तां राघवार्थे समुत्सुकां ।
चन्दनागुरुधूपैश्च सर्व्वतः परिधूपितां । 29 ॥
ताम्पुरीं समतिक्रम्य पुरन्दरपुरोपमां ।
ददर्शान्तःपुरं श्रीमान् नानाध्वजगणायुतं । 30 ॥
पौरजानपदाकीर्णं ब्राह्मणैरुपशोभितं ।
यज्ञविद्भिः सुसंपूर्णं सदस्यैः परमार्चितैः । 31 ॥

flowers of varions hues, and decked with a variety of garlands, animated with joyful inhabitants; crowded with stalls and shops, and prepared as for a solemn festival, perfumed also with the smoke of sandal wood, lignum aloes, and incense, and pervaded with expectation on account of Raghu*va*. Having passed this city resembling the city of P*oorundura*, he beheld the palace adorned with various ensigns, crowded with the citizens, and the people of the country, and graced with the presence of venerable teachers, and of brahm*un*s versed in the rules of sacrifice. Approaching

तदन्तः पुरमासाद्य व्यतिचक्राम तज्जनं ।
वशिष्ठः परमप्रीतः परमर्षिभिरावृतः । 32 ॥
स त्वपश्यद्विनिष्क्रान्तं सुमन्त्रं नाम सारथिं ।
द्वारे मनुजसिंहस्य स चिरं प्रियदर्शनं । 33 ॥
तमुवाच महातेजाः सूतपुत्रं विशारदं ।
वशिष्ठः क्षिप्रमाचक्ष्व नृपतेर्म्मामिहागतं । 34 ॥
इमे गङ्गोदकघटाः सागरेभ्यश्च काञ्चनाः ।
औडुम्बरं भद्रपीठमभिषेकार्थमाहृतं । 35 ॥
सर्व्वबीजानि गन्धाश्च रत्नानि विविधानि च ।
क्षौद्रं दधिघृतं लाजा दर्भाः सुमनसः पयः । 36 ॥

the inner palace, V*u*shi*sh*th*a* delighted, with by the chief sages, passed the crowd and beheld Soom*u*ntr*a* the charioteer, pleasing to the sight, at the door of the lord of men. The illustrious V*u*shsishth*a* then addressed the charioteer, "Speedily inform the king of my arrival, and that golden jars, filled with the water of G*u*nga, taken from (its union with) the sea, and the fig tree seat, are brought for the installation, and all the various kinds of corn, perfumes, and various sorts of jewels, with the honey, the curds, the clarified butter, parched corn, d*u*rbha,[1] flowers, and milk, together with the eight dam-

[1] Koosh*a* grass.

अष्टौ च कन्या रुचिरा मत्ताश्च वरवारणाः ।
चतुरश्वो रथः श्रीमान् निस्त्रिंशो धनुरुत्तमं । 37 ॥
वाहनं नरसंयुक्तं छत्रञ्च शशिसन्निभं ।
श्वेते च बालव्यजने भृङ्गारञ्च हिरण्मयं । 38 ॥
हेमदामपिनद्धश्च ककुद्मान् पाण्डुरो वृषः ।
केशरी च चतुर्दंष्ट्रो हरिश्रेष्ठो महाबलः । 39 ॥
सिंहासनं व्याघ्रतनुः समिधश्च हुताशनः ।
सर्व्वे वादित्रसंघाश्च वेश्याश्चालङ्कृताः स्त्रियः । 40 ॥
आचार्य्या ब्राह्मणा गावः पुण्याश्च मृगपक्षिणः ।
पौरजानपदश्रेष्ठा नैगमाश्च गणैः सह । 41 ॥

sels,[1] intoxicated elephants also, and an excellent chariot with four steeds, also the scimitar and bow, vehicles and appointed bearers, an umbrella resembling the moon; two fly brushes of white hair, a golden jar, the dun colored, large humped bull, begirt with a golden rope, together with a shaggy lion and a mighty courser,[2] a throne of gold, a tiger's skin, the sacrificial wood and fire, with all kinds of musical instruments, courtezans, and adorned females. The public teachers, the brahmuns, the cows, the clean beasts and birds, with the chief citizens, the people of the country, and the mer-

1 At the installation of a king, at marriages, and other seasons, a number of young women are employed to rub turmeric on the body of the person or persons, on whose ac count the ceremony takes place. Eight are required at the installation of a king; on other occasions the number is optional. Widows are prohibited from assisting at this ceremony.

2 *Huri* is the term used which the commentators explain as here denoting a horse.

एते चान्ये च वहवः प्रीयमाणाः प्रियम्वदाः ।
अभिषेकाय रामस्य सह तिष्ठन्ति पार्थिवैः । 42 ॥
त्वरयस्व महाराजं यथा समुदिते ऽहनि ।
पुष्ये नक्षत्रयोगे च रामो राज्यमवाप्नुयात् । 43 ॥
इति तस्य वचः श्रुत्वा सूतपुत्रो महात्मनः ।
स्तुवन्नृपतिशार्दूलं प्रविवेश निवेशनं । 44 ॥
प्रविश्य च स हृष्टात्मा सुमन्त्रो मन्त्रिसत्तमः ।
ददर्शान्तःपुरद्वारं दण्डिभिः स्थविरैर्वृतं ।
वृतं वर्षवरैश्चापि कञ्चुकोष्णीषधारिभिः 45 ॥

chants, each with those of his own cast. These and many others, loyal and affectionate, are standing, with the tributary kings, waiting for the installation of Rama. Hasten the great sovereign, that, on this auspicious day, while the moon enters the mansion *Pooshya*, Rama may receive the kingdom." Hearing these words of the magnanimous one, the son of the charioteer, extolling the great sovereign of men, entered the palace. *Soomuntra*, chief of counsellors, filled with pleasure, entering, beheld the door of the inner apartment surrounded by aged men, armed with staves and eunuchs clad in mail, and wearing turbans. The porters, attendant on their sovereign, and desirous of accomplishing his will, were unable to prevent

तन्तु पूर्व्वोदितं वृद्धं द्वारस्था राजसम्मताः ।
न शेकुरभिसंरोद्धुं राज्ञः प्रियचिकीर्षवः । 46 ॥
स समीपस्थितो राज्ञस्तामवस्थामजज्ञिवान् ।
वाग्भिः परमतुष्टाभिरभिष्टोतुं प्रचक्रमे । 47 ॥
ततः सूतो यथाकालं पार्थिवस्य निवेशने ।
सुमन्त्रः प्राञ्जलिर्भूत्वा तुष्टाव जगतीपतिं । 8 ॥
यथा नन्दति तेजस्वी सागरो भास्करोदये ।
प्रीतः प्रीतेन मनसा तथा नन्दय नस्तथा । 49 ॥
इन्द्रमस्यान्तु वेलायामभितुष्टाव मातलिः ।
सोऽजयद्दानवान् सर्व्वांस्तथा त्वां बोधयाम्यहं । 50 ॥

the old man from entering, who had been previously ordered to attend. He approaching, ignorant of what had befallen the king, began to salute him in the most pleasing language. The charioteer S*oo*m*u*ntr*a*, while standing in the king's presence with hands joined in submission, begun reciting a panegyric upon his sovereign "As the ocean illuminated by the rising sun gives pleasure to the beholders, so a king by his benignity diffuses pleasure around him. Mat*ooli*,[1] at this refreshing season, once addressed In-dr*a*, and he (proceeding forth) conquered all the dan*u*v*a*s: thus do I excite thee. As the ved*a*s, with their *u*ng*a*s, and the vidyas stir up Br*u*hma,

1 Mat*ooli* is the charioteer of Indr*a*.

वेदाः सहाङ्गा विद्याश्च यथा ह्यात्मभुवं प्रभुं ।
ब्रह्माणं बोधयन्त्यद्य तथा त्वां बोधयाम्यहं । 51 ॥
आदित्यः सह चन्द्रेण यथा भूतधरां शुभां ।
बोधयत्यद्य पृथिवीं तथा त्वां बोधयाम्यहं । 52 ॥
उत्तिष्ठस्व महाराज कृतकौतुकमङ्गलः ।
विराजमानो वपुषा मेरोरिव दिवाकरः । 53 ॥
सोमसूर्य्यौ च काकुत्स्थ शिव वैश्रवणावपि ।
वरुणश्चाग्निरिन्द्रश्च विजयं प्रदिशन्तु ते । 54 ॥

the self-existent lord; [1] so do I this day stimulate thee. As the sun with the moon excites the earth, permit me this day, to awaken thee. Arise, O most noble prince." The god of day rising propitious from his couch, appears with a body resembling S*oo*mer*oo*—May Som*a*, S*oo*ry*a*, Sh*iva* and Vishr*uvuna*, O Kak*oo*tsth*a*, may V*u*r*oo*n*a*, *U*gni, and Indr*a* command success. The goddess night is gone, an auspicious day is opening, awake, O royal sage, great affairs await thee, all the articles are brought

[1] A legend of the *veda* states, that the *veda* with all its appendant parts and sciences being always present with Brahma the supreme, he thereby was informed of the different parts of the world, these being frequently mentioned therein, and from the ideas thus excited, created all things according to those archetypes.

गता भगवती रात्रिरहः शिवमुपस्थितं ।
प्रतिबुध्यस्व राजर्षे कार्य्यं सदुपस्थितं । 55 ।।
उदतिष्ठत रामस्य समग्रमभिषेचनं ।
पौरजानपदैश्चापि नैगमैश्च कृताञ्जलिः । 56 ।।
अयम्वशिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति ।
क्षिप्रमाज्ञाप्यतां राजन् राघवस्याभिषेचनं । 57 ।।
यथा ह्यपालाः पशवो यथा सेना ह्यनायकाः ।
यथा चन्द्रम्विना रात्रिर्यथा गावो विना वृषं । 58 ।।
एवं हि भविता राष्ट्रमत्र राजा न दृश्यते ।
एवन्तस्य वचः श्रुत्वा सान्त्वपूर्व्वमिवार्थवत् ।
अभ्यकीर्य्यत शोकेन भूय एव महीपतिः । 59 ।।

for Ram*a*'s inauguration, and the people of the city, and the country are waiting, together with the busy merchants. The divine V*u*shishth*a* stands here with the brahm*u*ns: speedily command, O king, the inauguration of Ram*a*: As feeble cattle without a keeper, as an army without a commander, as the moon without the night, as a herd of cows without the lordly bull, thus, O king, is a country in which the king does not appear." The sovereign of the earth, hearing his pleasing and expressive address,

ततस्तु राजा तं सूतं सन्नहर्षः सुतम्प्रति ।
शोकरक्तेक्षणः श्रीमानुद्वीक्ष्योवाच धार्म्मिकः । 60 ॥
सूत किं दुःखितं त्वम्मामस्तुत्यं स्तोतुमिच्छसि ।
वचोभिरेभिरार्त्तम्मां भूयस्त्वमनुकृन्तसि । 61 ॥
सुमन्त्रः करुणं श्रुत्वा दृष्ट्वा दीनञ्च पार्थिवं ।
प्रगृहीताञ्जलिः किञ्चित्तस्माद्देशादपाक्रमत् । 62 ॥
यदा वक्तुं स्वयं दैन्यान्न शशाक महीपतिः ।
तदा सुमन्त्रं मन्त्रज्ञा कैकेयी प्रत्युवाच ह । 63 ॥
सुमन्त्र राजा रजनीं रामहर्षसमुत्सुकः ।
प्रजागरपरिश्रान्तो निद्रावशमुपागतः । 64 ॥

in the usual manner, was overwhelmed anew with grief. The venerable and pious monarch, sad, his eyes red with grief for his son, looking stedfastly at the charioteer, at length addressed him, "O charioteer, why dost thou desire to praise me, wretched and incapable of relishing applause. With these words thou again woundest me, already overborne with grief." *Soomuntra* beholding his wretched sovereign, and hearing his pitiable moan, with hands respectfully joined, retired to a small distance from him. While the lord of the earth was unable to speak through extreme distress, the wily Kikeyee thus replied to *Soomuntra*," O *Soomuntra*, the king, during the night, overjoyed on account of *Rama*, and fatigued with keeping awake,

तद्गच्छ त्वरितं सूत राजपुत्रं यशस्विनं ।
राममानय भद्रन्ते नात्र कार्य्या विचारणा ।65।।
अश्रुत्वा राजवचनं कथं गच्छामि भामिनि ।
तत् श्रुत्वा मन्त्रिणो वाक्यं राजा मन्त्रिणमब्रवीत् ।66।।
सुमन्त्र रामं द्रक्ष्यामि शीघ्रमानय सुन्दरं ।
स मन्यमानः कल्याणं हृदयेन ननन्द च ।67।।
निर्जगाम च सम्प्रीत्या त्वरितो राजशासनात् ।
सुमन्त्रश्चिन्तयामास त्वरितं चोदितस्तया ।68।।
व्यक्तं रामाभिषेकार्थे इहायास्यति धर्म्मभाक् ।
इति सूतो मतिं कृत्वा हर्षेण महता वृतः ।
निर्जगाम महातेजा राघवस्य दिदृक्षया ।69 ।।

is now sinking under the dominion of sleep. Therefore, go speedily, O charioteer, and bring the renowned prince Rama. Good attend thee, there needs no enquiry. (He replied) "O angry one! how can I go without hearing the royal commands?" Hearing these words of the counsellor, the king thus spoke to him. "O Soomuntra, I desire to see Rama; speedily bring that lovely one; he expecting the approaching felicity, is joyful in heart." Soomuntra pleased, went forth at the king's word thus reflecting on the command. "This is evidently for Rama's inauguration, that virtuous one must

सागर ह्रदसङ्काशात् सुमन्त्रोऽन्तःपुराच्छुभात् ।
ततः पुरस्तात्सहसा विनिःसृतो महीपतेर्द्वारगतान्विलोकयन् ।
ददर्श पौरान् विविधान्महाधनानुपस्थितान् द्वारमुपेत्य विष्ठितान् ७० ।
इति रामायणे अयोध्याकाण्डे रामानयने सुमन्त्रगमनं द्वादशः सर्गः ।

come hither." The mighty charioteer thus thinking, filled with joy, went forth from the elegant apartment of the women, as from the receptacles of the ocean. Speedily going from the house, he saw the rich citizens of various tribes standing near, or sitting around the door.

End of the twelfth Section.

ते तु तां रजनीमुष्य ब्राह्मणा वेदपारगाः ।
उपतस्थुरुपस्थानं सहराजपुरोहिताः । १ ॥
अमात्या बलमुख्याश्च मुख्या ये निगमस्य च ।
राघवस्याभिषेकार्थे प्रीयमाणाः सुसङ्गताः । २ ॥
उदिते विमले सूर्य्ये पुष्ये चाभ्यागतेऽहनि ।
लग्ने कर्कटके प्राप्ते जन्म रामस्य च स्थिते । ३ ॥

SECTION XIII.

The night having now given way to the dawn, the brahm*uns*, deep in the ved*a*, stood at the door with the king's priest, the counsellors, the officers of the army, and the chief of the merchants, all collected in expectation of Raghuv*a*'s installation. The sun having risen without a cloud, and the day of the sun's ingress into P*ooshya* being now come, the l*ugna* K*urkuta*,[1] in which Ram*a* was born, having begun to ascend above the horizon, the

[1] Cancer.

अभिषेकाय रामस्य द्विजेन्द्रैरुपकल्पितं ।
काञ्चना जलकुम्भाश्च भद्रपीठं स्वलङ्कृतं । 4 ॥
रथश्च सम्यगास्तीर्णो भास्वता व्याघ्रचर्म्मणा ।
गङ्गायमुनयोः पुण्यात्सङ्गमादाहृतं जलं । 5 ॥
याश्चान्याः सरितः पुण्या ह्रदाः कूपाः सरांसि च ।
प्राग्वाहाश्चोर्द्धवाहाश्च तिर्य्यग्वाहाश्च क्षीरिणः । 6 ॥
ताभ्यश्चैवाहृतन्तोयं समुद्रेभ्यश्च सर्व्वशः ।
हरिद्रा रोचना चैव घृतं मधु पयो दधि ।

the various things prepared by the chief of the twice born for the inaugural ceremony. The golden jars of water, the adorned excellent seat; chariots spread with beautiful carpets, and adorned with tiger skins, water brought from the sacred confluence[1] of the Ganges and the *Yumoona*, and from other sacred rivers, and lakes, and wells, and ponds; from the rivers which flowing upwards, run in an eastern direction, and from those which run in a tortuous course,[2] and from all the seas:[3] also limes, roch*una*,[4] clarified butter, honey,

[1] The confluence of the Ganges and the Y*umoona* at Pray*uga*, and the confluence of the waters of the Ganges with those of the sea at the southern extremity of Sagur Island are described in the shast*ras* as places of sacred confluence. Bathing at these places is reckoned highly meritorious.

[2] The commentator explains this term, as denoting a southward and a northward course. This must imply that the course is sometimes one way and sometimes another, the natural import of the word being crooked.

[3] The seven seas of the P*ooranas*, viz. that of salt water, sugar-cane juice, spirituous liquors, clarified butter, curds, milk, and water, which surround Bh*uruta*-V*arsha* in concentric circles, with concentric continents between them.

[4] A yellow substance, said to be produced from the head of a cow, and used by the Hindoos on sacred occasions.

अष्टौ कन्याश्च माङ्गल्या वराभरणभूषिताः । 7 ॥
सजलाः क्षीरिभिश्छन्ना घटाः काञ्चनराजताः ।
पद्मोत्पलयुता भान्ति पूर्णाः परमवारिणा । 8 ॥
वेश्याश्चैव शुभाचाराः सर्व्वाभरणभूषिताः ।
लीलावत्यः सुभ्रुवश्च लोलनेत्राः सहस्रशः । 9 ॥
चन्द्रांशुविकचप्रख्यं पाण्डरं रत्नभूषितं ।
सज्जन्तिष्ठति रामस्य बालव्यजनमुत्तमं । 10 ॥

milk and curds, are here in readiness; eight damsels are provided, adorned with festive ornaments; also golden and silver jars are placed in order containing pure water, and adorned with branches of trees emitting a lactiform liquid, and with nympheas and nelumbiums, together with thousands and thousands of courtezans, with beautiful brows and rolling eyes, of unblemished conduct,[1] adorned with every ornament, expert in female arts, also an excellent *chamura*,[2] resembling the rays of the pure moon, white, and adorned with jewels, and a white umbrella ample as the orb of the moon, resplendent,

[1] Rama-natha Vachuspati explains this, as denoting that they were ceremoniously exact in attending to ablutions and other religious rites.

[2] A fly brush made of the tail of the Yak, or cow of Tartary.

चन्द्रमण्डलसङ्काशमातपत्रञ्च पाण्डरं ।
सज्जं द्युतिकरं श्रीमदभिषेकपुरःसरं ॥ 11 ॥
पाण्डरश्च वृषः सज्जः पाण्डराश्वश्च संस्थितः ।
वादित्राणि च सर्व्वाणि वन्दिनश्च तथा परे ।
इक्ष्वाकूणां यथा राज्ये संभ्रियेताभिषेचनं ॥ 12 ॥
तथा जातीयमादाय राजपुत्राभिषेचनं ।
ते राजवचनात्तत्र समवेता महीपतिं ॥ 13 ॥
अपश्यन्तोऽब्रुवन् कोऽनु राज्ञो नः प्रतिवेदयेत् ।
न पश्यामश्च राजानमुदितश्च दिवाकरः ॥ 14 ॥
यौवराज्याभिषेकश्च सज्जो रामस्य धीमतः ।
इति तेषु ब्रुवाणेषु सर्व्वांस्तांश्च महीपतीन् ॥ 15 ॥

elegant, the chief instrument in the inauguration; also a white bull, and a white steed caparisoned, with all kinds of musical instruments, and those who proclaim the qualities of the prince, "We (say they), having at the king's command, for the installation of Rama, brought all things proper for an inauguration into the kingdom of the *Ikshwakoos*, not beholding the king, enquire, who will announce this to the sovereign? We see not the king; the sun is risen, the articles are prepared for the installation of the wise Rama." While they were thus speaking, the wise *Soomuntra*, honoured of the king,

अब्रवीत्तानिदम्वाक्यं सुमन्त्रो राजसत्कृतः ।
रामं राज्ञो नियोगेन त्वरया प्रस्थितो ह्यहं । 16 ॥
आनेतुमभिषेकाय कैकेय्यानुमतेन च ।
पूज्या राज्ञो भवन्तश्च रामस्य तु विशेषतः ।
अयं पृच्छामि वचनात्सुखमायुष्मतामहं । 17 ।
राज्ञः सम्प्रति बुद्धस्य चानागमनकारणं ।
इत्युक्त्वान्तःपुरद्वारमाजगाम पुराणवित् । 18 ॥
सदासक्तञ्च तद्वेश्म सुमन्त्रः प्रविवेश ह ।
तुष्टावास्य तदा वंशं प्रविश्य स विशाम्पतेः । 19 ॥

addressing all the tributary kings," said, "At the king's command, and by the desire of Kikeyee, I am going with haste to bring Rama for the installation; at the request of you, deserving honor both from the king and Rama, and worthy of long life, I will enquire respecting the welfare of the king, and the reason of his not coming forth." The sage acquainted with ancient things having thus said, went to the door of the inner apartment. Soomuntra entered the apartment ever accessible to him, and having entered, praised the race of the lord of Vishyas. Having entered the apartment of the sovereign of men, he approaching near to the partition curtain of the room, and pouring

श्रयनीयं नरेन्द्रस्य तदासाद्य व्यतिष्ठत ।
सोऽत्यासाद्य तु तद्वेश्म तिरस्करणिमन्तरा । २० ॥
आशीर्भिर्गुणयुक्ताभिरभितुष्टाव राघवं ।
ब्रह्मेन्द्राग्निपुरोगास्त्वां विबुधा विबुधोपमं ।
शिवाय बोधयन्त्यद्य कल्याणाय च मानद । २१ ॥
गता निशेयं कच्चित्ते सुखेन नृपसत्तम ।
प्रतिबुध्यस्व राजर्षे धर्म्मकृत्यानि कारय । २२ ॥
पुरोधसो मन्त्रिणश्च पौरजानपदा जनाः ।
दर्शनन्तेऽभिकाङ्क्षन्ति प्रतिबोद्धुं नृपार्हसि । २३ ॥
तन्तथा पुनरभ्येत्य बोधयन्तं नराधिपः ।
सुमन्त्रं दुःखसन्तप्तस्त्वरमाण इवाब्रवीत् । २४ ॥

forth panegyrics and blessings on Raghuva, addressed the king: "Bruhma, Indra, Ugni and the other gods, address thee as equal to the gods, and salute thee with happiness and prosperity. Has this night been passed in happiness, O most excellent monarch? Awake, O royal sage. Perform the incumbent duties. The priests, the counsellors, the citizens, and the peasants, expecting thy appaerance, it beco mes thee, O king, to awake." The deeply afflicted

सुमन्त्र नावसुप्तो ऽस्मि रामं त्वं क्षिप्रमानय ।
इति राजा दशरथः सुमन्त्रं पुनरन्वशात् । 25 ॥
स राजवचनं श्रुत्वा शिरसा प्रतिपूज्य तं ।
निर्जगाम नृपावासान्मन्यमानः प्रियं महत् । 26 ॥
प्रपन्नो राजमार्गञ्च पताकाध्वजशोभितं ।
हृष्टः प्रमुदितः सूतो जगामाशु विलोकयन् ।
स सूतस्तत्र शुश्राव रामाधिकरणाः कथाः । 27 ॥
अद्य रामो यौवराज्यं लप्स्यते पितुराज्ञया ।
अहो महोत्सवो ऽस्माकमद्यायं भविता पुरे । 28 ॥
मृदुर्दान्तः पौरहितः सर्व्वभूतहिते रतः ।
युवराजः किलास्माकमद्य रामो भविष्यति । 29 ॥

monarch, with much palpitation, replied to *Soomuntra*, again approaching and thus calling to him: " O S*oomuntra*, I am not asleep; speedily bring Ram*a*." Thus king D*usha-rutha* again commanded S*oomuntra*. At the king's word he, bowing his head, went forth from the king's palace to perform the pleasing commission. Being come into the high streets, adorned with flags and banners, the charioteer glad and joyous speedily went forward, viewing all things around and hearing the people thus conversing about Ram*a*'s accession. " To-day will Ram*a*, at his father's command, obtain the office of coadjutor in the empire: O how great will be the rejoicing in the city this day.

अहो ऽद्यानुगृहीताः स्मो यत्साधुजनवत्सलः ।
पालयिष्यति नो रामः पिता पुत्रानिवौरसान् । 30 ॥
इति तत्र जनौघस्य शृण्वन् वाचः समन्ततः ।
ययौ सुमन्त्रस्त्वरितो राममानयितुं गृहात् ।31 ॥
ततो ददर्श रुचिरं कैलाससदृशप्रभं ।
रामवेश्म सुमन्त्रस्तु शक्रवेश्मसमप्रभं ।
महाकवाटपिहितं वितर्द्दिशतशोभितं । 32 ॥
काञ्चनप्रतिमैकाग्रं मणिविद्रुमतोरणं ।
शारदाभ्रघनप्रख्यं दीप्तं मेरुगुहासमं । 33 ॥

Rama the meek, the self-subdued, the prince devoted to the good of the citizens, and of all, will to-day become our lord! O how highly favored are we this day, that Rama, the delight of the pious, will begin to nourish us, as a father his legitimate son." Hearing the conversation of the multitude on every side, Soomuntra speedily hastened to fetch Rama from his house. Soomuntra now beheld the villa of Rama, resplendent as Kilasa, or the palace of Indra, inclosed with mighty doors, and furnished without with an hundred benches; adorned in front with a golden image, the outer pillars adorned with gems and strings of pearls splendid as the thick autumnal clouds, and spacious as the caverns of mount Meroo. Thus ornamented with garlands of

मणिभिर्व्वरमाल्यानां सुमहद्भिरलङ्कृतं ।
मुक्तामणिभिराकीर्णं चन्दनागुरुभूषितं । 34 ॥
गन्धान्मनोज्ञान्विसृजद्दार्दुरं शिखरं यथा ।
सारसैश्च मयूरैश्च विनदद्भिर्व्विराजितं । 35 ॥
सुकृतेहामृगाकीर्णमुत्कीर्णं भक्तिभिस्तथा ।
मनश्चक्षुश्च भूतानामाददत्तिग्मतेजसा । 36 ॥
चन्द्रभास्करसङ्काशं कुवेरभवनोपमं ।
महेन्द्रधामप्रतिमं नानापक्षिसमाकुलं । 37 ॥
मेरुशृङ्गसमं सूतो रामवेश्म ददर्श ह ।
उपस्थितैः समाकीर्णं जनैरञ्जलिकारिभिः । 38 ॥

gems and pearls; and perfumed with sandal wood and lignum aloes, emitting delightful odours, like the mountain Dard*oora*, with loudly screaming *sa*r*u*sses [1] and peacocks, adorned with golden leopards, and beautiful paintings,[2] arresting the mind and eyes of all by its glittering splendor; bright as the moon, or the lord of day, resembling the palace of K*oo*ver*a*, equalling the residence of M*u*hendr*a*, and lofty as the summit of Mer*oo*. Thus the charioteer beheld the house of Ram*a*, surrounded with all kinds of birds, and by men in waiting around, with their hands joined in the most respectful manner;

1 The Siberian crane.

2 The commentators give this sense to this obscure passage.

उपादाय समाक्रान्तैस्तदा जानपदैर्जनैः ।
रामाभिषेकसुमुखैरुन्मुखैः समलङ्कृतं । 39 ॥
महामेघसमप्रख्यमुदग्रं सुविराजितं ।
नानारत्नसमाकीर्णं कुब्जकैरपि चावृतं । 40 ॥
रामोपवाह्यञ्च गजं मुक्तावरविभूषितं ।
कृताङ्कं चन्दनेनैव ददर्शैरावतोपमं । 41 ॥
स वाजियुक्तेन रथेन सारथिः समाकुलं राजकुलं विराजयन् ।
वरूथिना राजगृहाभिपालिना पुरस्य सर्व्वस्य मनांसि हर्षयन् । 42 ॥
ततः समासाद्य महाधनं महत्प्रहृष्टरोमा स बभूव सारथिः ।
मृगैर्मयूरैश्च समाकुलोल्वणं गृहं वराहस्य शचीपतेरिव । 43 ॥

all the people being there with their presents, looking forward and upwards, waiting for Rama's installation. He thus beheld (at a distance) the house of Rama resembling a vertical cloud, large and splendid, bespangled with gems of various sorts, and surrounded by his royal retinue; and the elephant on which Rama rode, resembling Iravut, and adorned with pearls. The charioteer, illuminating the highway with his chariot, drawn by horses, and gladdening every heart with the guards of the royal palace, arrived at the house of Rama surrounded by deer and peacocks, and resembling that of the lord of

स तत्र कैलासनिभाः स्वलङ्कृताः प्रविश्य कक्षास्त्रिदशालयोपमाः ।
प्रियान्नरान्राममते स्थितान् बहून् व्यपोह्य शुद्धान्तमुपस्थितो रथी 44।
स तत्र शुश्राव च हर्षयुक्ता रामाभिषेकार्थकृता जनानां ।
नरेन्द्र सूनोरभिमङ्गलार्थाः सर्व्वस्य लोकस्य गिरः प्रहृष्टाः । 45 ।
महेन्द्रसद्मप्रतिमन्तु वेश्म रामस्य रम्यं मृगपक्षिजुष्टं ।
ददर्श मेरोरिव शृङ्गमुच्चं विभ्राजमानं प्रभया सुमन्त्रः । 46 ॥
उपस्थितैरञ्जलिकारिभिश्च सोपायनैर्जानपदैर्जनैश्च ।
कोट्या परार्द्धैश्च विमुक्तयानैः समाकुलं द्वारपदं ददर्श । 47 ॥
ततो महामेघमहीधराभं प्रभिन्नमत्यङ्कुशमप्रसह्यं ।
रामोपवाह्यं रुचिरं ददर्श शत्रुञ्जयं नागमुदग्रकायं । 48 ॥

Sh*u*chee. The charioteer entering the palace splendid as Kilas*a*, and beautiful as the residence of the celestials, passed through multitudes of beloved servants there waiting, and entering the inner inclosure, heard with delight the acclamations of the joyful multitude who had brought presents for Ram*a*'s installation, and of the people partaking in the general gladness. S*oo*m*u*ntr*a* now approached the delightful mansion of Ram*a*, resmbling the palace of M*u*hendr*a*, lofty as Mer*oo*, surrounded by deer and birds, glittering with its own effulgence, and encompassed by myriads of people standing with joined hands. There he beheld the intoxicated elephant of huge body, resembling a large cloud on a mountain, disdaining the *unkoosha*,[1]

[1] The instrument by which the driver goads him forwards.

स्वलङ्कृतान्साश्वरथान् सकुञ्जरानमात्यमुख्यांश्च ददर्श वल्लभान् ।
व्यपोह्य सूतः सहितान्समन्ततः समृद्धमन्तःपुरमाविवेश ह । 49 ॥
ततो ऽद्रिकूटाचलमेघसन्निभं महाविमानोपमवेश्मसंयुतं ।
अवार्यमाणः प्रविवेश सारथिः प्रभूतरत्नं मकरो यथार्णवं । 50 ॥
इत्यार्षे रामायणे महर्षिवाल्मीकीये अयोध्याकाण्डे आभिषेचनिक
द्रव्योपक्षेपो नाम त्रयोदशः सर्गः ॥

irresistible, accustomed to carry Rama; with the favored courtiers of Rama seated on horses and elephants, or in ornamented chariots. The charioteer, putting them all aside, entered the inner division of the glittering palace, splendid with gems, and resembling a cloud-capt mountain, or the chariot of the gods, even as *mukura*[1] enters the sea.

End of the Thirteen Section.

[1] A fabled sea monster.

स तदन्तःपुरद्वारं समतीत्य जनाकुलं ।
प्रविविक्तान्ततः कक्षामाससाद पुराणवित् । १ ॥
प्रासकार्म्मुकबिभ्रद्भिर्युवभिर्म्मृष्टकुण्डलैः ।
अप्रमादिभिरेकाग्रैः स्वनुरक्तैरधिष्ठितां । २ ॥
अत्र काषायिणो वृद्धान् वेत्रपाणीन् स्वलङ्कृतान् ।
ददर्श विष्ठितान् द्वारि स्त्र्यध्यक्षान् सुसमाहितान् । ३ ॥

SECTION XIV.

The sage versed in ancient records, passing the door surrounded with servants, entered the crowded apartment guarded by youths, sober, vigilant, adorned with clean ear-rings and armed with swords, and bows. There he beheld, surrounding the door, aged men, dressed in red, with canes in their hands, porters, keepers of the women, men of subdued organs. Seeing him, all of them desirous of fulfilling the pleasure of Rama, through respect, speedily rose from their seats. To those surrounding him, the hum-

ते समीक्ष्य समायान्तं रामप्रियचिकीर्षवः ।
सहसोत्पतिताः सर्व्वे ह्यासनेभ्यः सुसंभ्रमाः । 4 ॥
तानुवाच विनीतात्मा सूतपुत्त्रः प्रदक्षिणः ।
क्षिप्रमाख्यात रामाय सुमन्त्रो द्वारि तिष्ठति । 5 ॥
ते राममुपसङ्गम्य भर्त्तुः प्रियचिकीर्षवः ।
सहभार्य्याय रामाय क्षिप्रमेवाचचक्षिरे । 6 ॥
प्रतिवेदितमाज्ञाय सूतमभ्यन्तरं पितुः ।
तत्रैवानाययामास राघवं प्रियकाम्यया । 7 ॥
तं वैश्रवणसंकाशमुपविष्टं स्वलङ्कृतं ।
ददर्श सूतः पर्य्यङ्के सौवर्णे सूत्तरच्छदे । 8 ॥

ble son of the charioteer said, " Quickly inform Rama that Soomuntra stands at the door." They, eager to please their lord, speedily communicated the message to Rama and his spouse. Desirous of honoring the sage who bore the commands of his father, Rama caused the charioteer to be brought into his presence. The charioteer beheld the distresser of enemies, resembling Vishruvuna, sitting on a golden couch elegantly covered, anointed with

वराहरुधिराभेण शुचिना च सुगन्धिना ।
अनुलिप्तं परार्द्ध्येन चन्दनेन परन्तपं । 9 ॥
स्थितया पार्श्वतश्चापि बालव्यजनहस्तया ।
उपेतं सीतया भूयश्चित्रया शशिनं यथा । 10 ॥
तन्तपन्तमिवादित्यमुपपन्नं स्वतेजसा ।
ववन्दे वरदं वन्दी विनयज्ञो विनीतवत् । 11 ॥
प्राञ्जलिः सुमुखं दृष्ट्वा विहारशयनासने ।
राजपुत्रमुवाचेदं सुमन्त्रो राजसत्कृतः । 12 ॥
कौशल्या सुप्रजा राम पिता त्वां द्रष्टुमिच्छति ।
महिष्या सह कैकेय्या गम्यतां तत्र मा चिरं । 13 ॥

sweet odours and with excellent sanders wood of a blood-red color, and attended by Seeta with a chamura in her hand, as the moon is attended by Chitra.[1] The humble and loyal (Soomuntra), in a supplicating posture, bowed to him, bright as the sun encircled with his own lustre. Soomuntra, honoured of the king, with hands joined, beholding the king's son, of benign countenance, sitting on the couch of pleasure, thus addressed him, "O Rama, excellent son of Koushulya, thy father, with Kikeyee the queen, wishes to

1 The mythological consort of the moon.

एवमुक्तस्तु संहृष्टो नरसिंहो महाद्युतिः ।
ततः सम्मानयामास सीतामिदमुवाच ह ॥ 14 ॥
देवि देवश्च देवी च समागम्य मदन्तरे ।
मन्त्रयेते ध्रुवं किञ्चिदभिषेचनसंहितं ॥ 15 ॥
लक्षयित्वा ह्यभिप्रायं प्रियकामा सुदक्षिणा ।
सञ्चोदयति राजानं मदर्थमसितेक्षणा ॥ 16 ॥
सा प्रहृष्टा महाराजं हितकामानुवर्त्तिनी ।
जननी चार्थकामा मे केकयाधिपतेः सुता ॥ 17 ॥
दिष्ट्या खलु महाराजो महिष्या प्रियया सह ।
सुमन्त्रं प्राहिणोद्दूतमर्थकामकरं मम ॥ 18 ॥

see thee. Go thither without delay." Thus addressed, this great and illustrious one, filled with joy, signified his consent, saying, to Seeta, "O divine one, the god and the goddess being together, have consulted relative to the best mode of conducting the installation. The accomplished one, whose eyes are bordered with jet, guessing the design of the king, and desirous of gratifying me, has hastened him on my account. My mother, daughter of the sovereign of Kek*uya*, pleased, desirous of my happiness, and eager to accomplish my wishes (hastens the great king). He with his beloved queen

यादृशी परिषत्तत्र तादृशो दूत आगतः ।
ध्रुवमद्यैव मां राजा यौवराज्येऽभिषेक्ष्यति ॥ 19 ॥
हन्त शीघ्रमितो गत्वा द्रक्ष्यामि च महीपतिं ।
सह त्वं परिवारेण सुखमास्स्व रमस्व च । 20 ॥
पतिसम्मानिता सीता भर्त्तारमसितेक्षणा ।
आद्वारमनुवव्राज मङ्गलान्यभिदध्युषी । 21 ॥
राज्यं द्विजातिभिर्जुष्टं राजसूयाभिषेचनं ।
कर्त्तुमर्हति ते राजा वासवस्येव लोककृत् । 22 ॥
दीक्षितं व्रतसंपन्नं वराजिनधरं शुचिं ।
कुरङ्गशृङ्गपाणिञ्च पश्यन्ती त्वां भजाम्यहं । 23 ॥

have immediately sent this messenger, desirous of doing that which is pleasing to me. A messenger is arrived worthy of the assembly. The king will assuredly install me this day his coadjutor in the kingdom. I will go speedily to the king; remain thou, and entertain thyself with thine attendants. The black-eyed Seeta, thus honoured, followed her husband to the door, wishing him all good, and saying, "May the king bestow on thee the kingdom, filled by brahm*uns*, esteeming thee worthy of the anointing connected with the Raj*a*-sooy*a*,[1] even as Br*u*hma esteemed Vas*uva*. When I behold the consecrated, clean, (thy vows completed) clothed in the skin of an excellent antelope, with the horn of a deer in thy hand, I myself will

[1] This is a peculiar sacrifice which none but a king can perform.

पूर्व्वां दिशं वज्रधरो दक्षिणां पातु ते यमः ।
वरुणः पश्चिमामाशां धनेशः सूत्तरां दिशं ॥ 24 ॥
अथ सीतामनुज्ञाप्य कृतकौतुकमङ्गलः ।
निश्चक्राम सुमन्त्रेण सह रामो निवेशनात् ॥ 25 ॥
पर्व्वतादिव निष्क्रम्य सिंहो गिरिगुहाशयः ।
लक्ष्मणं द्वारि सोऽपश्यत्प्रह्वाञ्जलि पुटं स्थितं ॥ 26 ॥
अथ मध्यमकक्षायां समागच्छत्सुहृज्जनैः ।
स सर्व्वानर्थिनो दृष्ट्वा समेत्य प्रतिनन्द्य च ॥ 27 ॥
ततः पावकसंकाशमारुरोह रथोत्तमं ।
वैयाघ्रं पुरुषव्याघ्रो राजितं राजनन्दनः ॥ 28 ॥

render thee homage. May the god who wields the thunderbolt protect thee on the east side, Y*u*m*a* in the south, V*uroona* on the west, and the lord of wealth,[1] on the north." Having given directions to Seeta, and performed the due propitiatory acts, Ram*a* went with *Soomuntra*. Going forth as the lion issues from a cavern of the mountains, he saw L*u*kshm*una* standing with his hands joined, and his face directed to the earth.[2] In the intermediate apartment he met with his friends, and having surveyed the expecting multitude, he went out to them, and returned their congratulations. The prince, the chief of men, ascending the thundering, spacious car, bright as

1 Koover*a*. 2 In token of high veneration.

मेघनादमसम्बाधं मणिहेम विभूषितं ।
मुष्णान्तमिव चक्षूंषि प्रभया मेरुवर्चसं । 29 ॥
करेणुशिशुकल्पैश्च युतं परमवाजिभिः ।
हरियुक्तं सहस्राक्षो रथमिन्द्र इवाशुगं । 30 ॥
प्रययौ तूर्णमास्थाय राघवो ज्वलितः श्रिया ।
स पर्ज्जन्य इवाकाशे स्वनवानभिनादयन् । 31 ॥
निकेतान्निर्य्ययौ श्रीमान्महाभ्रादिव चन्द्रमाः ।
चन्द्रचामरपाणिस्तु लक्ष्मणो राघवानुजः । 32 ॥
जुगोप भ्रातरं भ्राता रथमास्थाय पृष्ठतः ।
ततो हलहलाशब्दस्तुमुलः समजायत । 33 ॥

the fire, lined with tiger's skins, splendid, adorned with gems and gold, dazzling the eyes of the beholders with its brightness, magnificent as *Meroo*, and drawn by horses equalling young elephants; appeared like the thousand-eyed *Indra* in his swift chariot drawn by celestial steeds. Ragh*uva*, glittering with splendor, mounting the chariot, urged onward his rapid course like a thunder cloud discharging itself in the air. The fortunate one, going forth from his palace like the moon issuing from behind a cloud, *Lukshmuna*, his younger brother, attending him, stood behind him in the chariot, with a *chamura*

तस्य निष्क्रममाणस्य जनौघस्य समन्ततः ।
उपस्थाने नरेन्द्रस्य विमर्दश्च महान् पथि । 34 ॥
ततो हयवरा मुख्या नागाश्च गिरिसन्निभाः ।
अनुजग्मुस्तदा रामं शतशोऽथ सहस्रशः । 35 ॥
अग्रतश्चास्य सन्नद्धाश्चन्दनागुरुभूषिताः ।
खड्गचापधराः शूरा जग्मुराशंसवो जनाः । 36 ॥
ततो वादित्रशब्दाश्च स्तुतिशब्दाश्च वन्दिनां ।
सिंहनादाश्च शूराणां ततः शुश्रुविरे पथि । 37 ॥
हर्म्यवातायनस्थाभिर्भूषिताभिः समन्ततः ।
कीर्य्यमाणाः सुपुष्पौघैर्ययौ स्त्रीभिररिन्दमः । 38 ॥

in his hand, resembling the moon. A prodigious burst of applause arose from the multitude at his coming forth, like the shouts of two armies rushing to battle, and a mighty crowd in the high way begirt the sovereign of men. Thousands and myriads of steeds and mountain-like elephants following Rama. Heroic men went armed before him, perfumed with sandal wood and lignum-aloes, and bearing scymitars and bows for fear of danger. Then was heard in the way the sound of musical instruments, the voice of the panegyrizing heralds, and the shout of heroes. The subduer of enemies went forward amidst a profusion of odoriferous flowers showered on him

रामं सर्व्वानवद्याङ्गो रामपिप्रीषया ततः ।
वचोभिरग्र्यैर्हर्म्यस्थाः क्षितिस्थाश्च ववन्दिरे ॥
नूनं नन्दति ते माता कौशल्या मातृनन्दन । 39 ॥
पश्यन्ती सिद्धयात्रं त्वां पित्र्यं राज्यमुपस्थितं ।
सर्व्वसीमन्तिनीभ्यश्च सीतां सीमन्तिनीवरां । 40 ॥
अमन्यन्त हिता नार्य्यो रामस्य हृदयप्रियां ।
तया सुचरितं देव्या पुरा नूनं महत्तपः । 41 ॥
रोहिणीव शशाङ्केन रामसंयोगमागता ।
इति प्रासादशृङ्गेषु प्रमदाभिर्नरोत्तमः ।
शुश्राव राजमार्गस्थः प्रिया वाच उदाहृताः । 42 ॥

by women beautifully adorned, standing at the windows of the stately houses. Ladies of exquisite symetry standing, on the house tops and also on the ground, desirous of shewing their regard, thus saluted him with their eager praises: "Creator of thy mother's joy; K*oo*shuly*a*, her every wish accomplished, exults at beholding thee go forth to take possession of thy paternal kingdom. Women esteem the well adorned Seeta dear to the heart of Ram*a*, superior in felicity to all her compeers. Surely a high degree of virtue and sacred austerity in her former life, must have obtained for this goddess a union with Ram*a*, resembling that of Roh*i*nee with Sh*u*skank*a*."[1] These pleasing congratulations uttered by the ladies on the house tops, were heard on the high way by the man of superior excellence.

1 The moon.

स राघवस्तत्र तदा प्रलापाञ्छुश्राव लोकस्य समागतस्य ।
आत्माधिकारा विविधाश्च वाचः प्रहृष्टरूपस्य पुरे जनस्य । 43 ॥
एष श्रियं गच्छति राघवो ऽद्य राजप्रसादाद्विपुलां गमिष्यन् ।
एते वयं सर्व्वसमृद्धकामा येषामयं नो भविता प्रशास्ता । 44 ॥
लाभो जनस्यास्य यदेष सर्व्वं प्रपत्स्यते राष्ट्रमिदं चिराय ।
नह्यप्रियं किञ्चन जातु कश्चित् पश्येन दुःखं मनुजाधिपे ऽस्मिन् । 45 ॥
स घोषवद्भिश्च हयैः सनागैः पुरःसरैः स्वस्तिकसूतमागधैः ।
महीयमानः प्रवरैश्च वादिकैरभिष्टुतो वैश्रवणो यथा ययौ । 46 ॥

Raghuva also heard the free conversations of the assembled crowd, and the glad citizens, thus describing in various ways his approaching accession to the throne. "This great felicity will Raghuva by the royal favour obtain to day. He will now proceed (to the palace), and we whose lord Rama will be, shall obtain our highest wishes. That he long enjoy the kingdom will be the gain of his people; since while he is king the people will witness nothing unpleasing, nor experience distress." Thus preceded by neighing horses, and roaring elephants, and applauded on every side by those wishing him suc-

करेणुमातङ्ग रथाश्वसंकुलं महाजनौघैः परिपूर्णचत्वरं ॥
प्रभूतरत्नं बहुपण्यसञ्चयं ददर्श रामो विमलं महापथं ॥ 47 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे रामाङ्कानं नाम चतुर्द्दशः सर्गः । ॥

cess; by panegyrizing heralds, and those who repeated the names of his illustrious ancestors, he advanced like *Vishruvuna*, contemplating the cleansed high road filled with male and female elephants, and chariots and horses, and wealthy men; and adorned with heaps of jewels, and merchandize of all kinds.

End of the Fourteenth Section.

स रामो रथमास्थाय सम्प्रहृष्टसुहृज्जनः ।
पताकाध्वजसम्पन्नं महार्हागुरुधूपितं ॥ १ ॥
अपश्यन्नगरं श्रीमान्नानाजनसमन्वितं ।
स गृहैरभ्रसंकाशैः पाण्डुरैरुपशोभितं ॥ २ ॥
राजमार्गं ययौ रामो मध्येनागुरुधूपितं ।
चन्दनानाञ्च मुख्यानामगुरूणाञ्च सञ्चयैः ॥ ३ ॥

SECTION XV.

The hero, the fortunate Rama, seated in the car, and surrounded with gratified friends, beheld the city adorned with flying flags and streamers, perfumed with costly lignum aloes, and filled with various kinds of people; and passing through the midst of the high street filled with edifices, resembling a white cloud, and perfumed with lignum aloes, piles of excellent sandal wood and aloes standing in the markets, with heaps of other perfumes, and stacks of silk

उत्तमानाञ्च गन्धानां क्षौमकौशाम्बरस्य च ।
आविद्धाभिश्च मुक्ताभिरुत्तमैः स्फाटिकैरपि । 4 ॥
शोभमानमसम्बाधं तं राजपथमुत्तमं ।
सम्वृतं विविधैः पुष्पैर्भक्ष्यैरुच्चावचैरपि । 5 ॥
ददर्श तं राजपथं दिवि देवपतिर्यथा ।
दध्यक्षतहविर्लाजैर्धूपैरगुरुचन्दनैः । 6 ॥
नानामाल्योपगन्धैश्च सदाभ्यर्च्चितचत्वरं ।
आशीर्व्वादान् बहून् शृन्वन् वक्तृभिः समुदीरितान् । 7 ॥
यथार्हञ्चापि सम्पूज्य सर्व्वानेव नरान् ययौ ।
पितामहैराचरितं तथैव प्रपितामहैः । 8 ॥

and silken cloth, together with strings of pierced pearls and crystal beads, he viewed the high road strewed with various flowers, and furnished with different articles of food, and the courts furnished with curds, rice, ghee, and parched corn, and with incense, lignum aloes, sandal wood, and perfumed garlands of various kinds, as the king of the gods beholds his celestial metropolis. He proceeded forward amidst a profusion of blessings uttered by the multitude, condescendingly noticing the gratulatory salutations of the people who thus addressed him: "Anointed to day, walk the way trodden by thy paternal prede-

अद्योपादाय तं मार्गमभिषिक्तो नृपालय ।
यथा स्म लालिताः पित्रा यथा सर्व्वैः पितामहैः ॥ 9 ॥
ततः सुखतरं सर्व्वे रामे वत्स्याम राजनि ।
अलमद्य हि भुक्तेन परमार्थैरलञ्च नः ॥ 10 ॥
यदि पश्याम निर्यातं रामं राज्ये प्रतिष्ठितं ।
ततो हि नः प्रियतरं नान्यत्किञ्चिद्भविष्यति
यथाभिषेको रामस्य राज्येनामिततेजसः ॥ 11 ॥
एताश्चान्याश्च सुहृदामुदासीनः शुभाः कथाः ।
आत्मसम्पूजनीः शृन्वन् ययौ रामो महापथं ॥ 12 ॥
न हि तस्मान्मनः कश्चिच्चक्षुषी वा नरोत्तमात् ।
नरः शक्नोत्यपाक्रष्टुमतिक्रान्तेऽपि राघवे ॥ 13 ॥

cessors. Carefully nourished by thy father and thy paternal predecessors, we shall, under the government of Ram*a*, enjoy felicity still superior. Needless to day is food or the most precious wealth, if we behold Ram*a* coming forth, installed in the kingdom; nothing can be grateful, compared with the inauguration of the all-accomplished Ram*a*." The hero went forward unmoved by all these encomiums of his friends. No one was able to withdraw his eyes from the chief of men. He who could not behold or who was not noticed

यश्च रामं न पश्येत्तु यश्च रामो न पश्यति ।
निन्दितः सर्व्वलोकेषु स्वात्माप्येनं विगर्हते । 14 ॥
सर्व्वेषु स हि धर्म्मात्मा वर्णानां कुरुते दयां ।
चतुर्णां हि वयस्थानां तेन ते तमनुव्रताः । 15 ॥
चतुष्पथान्देवपथांश्चैत्यांश्चायतनानि च ।
प्रदक्षिणं परिहरन् जगाम नृपतेः सुतः । 16 ॥
स राजकुलमासाद्य मेघसंघोपमैः शुभैः ।
प्रासादशृङ्गैर्व्विविधैः कैलासशिखरोपमैः । 17 ॥
आवारयद्भिर्गगणं विमानैरिव पाण्डरैः ।
वर्द्धमानगृहैश्चापि रत्नजालपरिष्कृतैः । 18 ॥

by Rama, was treated with contempt by all the people, yea, he even contemned himself. Rama, surpassing all in virtue, regarded every cast with equal condescension; hence amidst his four brothers, the people fixed their attention on him alone. Leaving the highways, the roads to the temples, the sacred edifices and oratories on the right, Rama proceeded forward. He now beheld the royal palace appearing in view like a mighty cloud, its towering minarets resembling the peak of mount Kilasa, and its pleasure houses the milk-white

ततःपृथिव्यां गृहवरं महेन्द्रसदनोपमं ।
राजपुत्रः पितुर्व्वेश्म प्रविवेश श्रिया ज्वलन् । 19 ॥
स कक्ष्या धन्विभिर्गुप्तास्तिस्रो ऽतिक्रम्य वाजिभिः ।
पदातिरपरे कक्ष्ये द्वे जगाम नरोत्तमः । 20 ॥
स सर्व्वाः समतिक्रम्य कक्ष्या दशरथात्मजः ।
सन्निवर्त्य जनं सर्व्वं शुद्धान्तःपुरमाविशत् । 21 ॥
तस्मिन्प्रविष्टे पितुरन्तिकन्तदा जनः स सर्व्वो मुदितो नृपात्मजे ।
प्रतीक्षते तस्य पुनः स्म निर्गमं यथोदयं चन्द्रमसः सरित्पतिः । 22 ॥
स ददर्शासने राम् आसीनं पितरं शुभे ।
कैकेय्या सहितं दीनं मुखेन परिशुष्यता । 23 ॥

cars of the gods. This palace of his father, chief of earthly palaces, rivalling the palace of M*u*hundr*a*, did the king's son enter bright as the kindling flame. Advancing to his father's residence, he passing on horseback the three first inclosures guarded by archers, went on foot through the other two. The son of D*u*sh*a*-r*ú*th*a* having passed through these inclosures, and ordered all the people to halt, entered the sacred apartment.

The prince entering into the presence of his father, the whole multitude full of joy earnestly waited for his coming forth, as the lord of streams watches for the rising of the moon. Here Ram*a* beheld his wretched parent, sitting with Kikeyee on an elegant couch, his countenance withered up

V2

स पितुश्चरणौ पूर्वमभिवाद्य विनीतवत् ।
ततो ववन्दे चरणौ कैकेय्याः सुसमाहितः ॥ 24 ॥
रामेत्युक्त्वा तु वचनं वाष्पपर्य्याकुलेक्षणः ।
शशाक नृपतिर्दीनो नेक्षितुं नाभिभाषितुं ॥ 25 ॥
तदपूर्व्वं नरपतेर्दृष्ट्वा रूपं भयावहं ।
रामोऽपि भयमापन्नः पदा स्पृष्ट्वेव पन्नगं ॥ 26 ॥
इन्द्रियैरप्रहृष्टैस्तं शोकसन्तापकर्षितं ।
निश्वसन्तं महाराजं व्यथिताकुलचेतसं ॥ 27 ॥
ऊर्म्मिमालिनमक्षोभ्यं क्षुभ्यन्तमिव सागरं ।
उपप्लुतमिवादित्यमुक्तानृतमृषिं यथा ॥ 28 ॥

with sorrow. Having first humbly bowed at the feet of his father, he bowed with due respect at the feet of Kikeyee. Exclaiming "O Rama" with eyes overflowing with tears, the wretched monarch unable to look up, could utter no more. Rama, seeing his father's countenance expressive of unknown terror, was seized with fear as though his feet had touched a serpent. Beholding the great king with his features distorted and wasted with grief, bitterly sighing, convulsed with anguish like the calm receptacle of the unmanageable waves agitated by a mighty storm; like the eclipsed sun, or a sage who has

अचिन्त्यकल्पं नृपतेस्तं शोकमुपधारयन् ।
बभूव संरब्धतरः समुद्र इव पर्व्वणि । 29 ॥
चिन्तयामास चतुरो रामः पितृहिते रतः ।
किञ्चिदद्यैव नृपतिर्न मां प्रत्यभिनन्दति । 30 ॥
अन्यदा मां पिता दृष्ट्वा कुपितोऽपि प्रसीदति ।
तस्य मामद्य सम्प्रेक्ष्य किमायासः प्रवर्त्तते । 31 ॥
स दीन इव शोकार्त्तो विषण्णवदनद्युतिः ।
कैकेयीमभिवाद्यैव रामो वचनमब्रवीत् । 32 ॥
कच्चिन्मया नापकृतमज्ञानाद्येन मे पिता ।
कुपितस्तन्ममाचक्ष्व त्वमेवैनं प्रसादय । 33 ॥

uttered a falshood, the excellent Rama unable to divine the cause of the king his father's distress, and deeply participating therein, became agitated like the sea at the new and the full moon, reflecting within himself; " To day my father discovers no pleasure at seeing me. Formerly my father on beholding me, threw aside even his just displeasure. What misfortune has befallen him on seeing me to day? He is wretched, distressed, overwhelmed with grief and almost speechless." Bowing at the foot of Kikeyee, Rama thus addressed her: "What have I done through ignorance, with which my

अप्रसन्नमनाः किन्तु सदा माम्प्रतिवत्सलः ।
विषण्णवदनो दीनो नहि माम्प्रतिभाषते । 34 ॥
शारीरो मानसो वापि कश्चिदेनन्न बाधते ।
सन्तापो वाभितापो वा दुर्लभं हि सदा सुखं । 35 ॥
कच्चिन्न किञ्चिद्भरते कुमारे प्रियदर्शने ।
शत्रुघ्ने वा महासत्वे मातृणाम्वा ममाशुभं । 36 ॥
अतोषयन्महाराजमकुर्व्वन् वा पितुर्व्वचः ।
मुहूर्त्तमपि नेच्छेयं जीवितुं कुपिते नृपे । 37 ॥
यतो मूलं नरः पश्येत्प्रादुर्भावमिहात्मनः ।
कथन्तस्मिन्न वर्त्तेत प्रत्यक्षे सति दैवते । 38 ॥

father is angry? Tell me—render him propitious. Why is he displeased in mind? Towards me he was always affectionate; now sad in countenance, and deeply distressed, he does not reply to me! Does either bodily or mental distress affect him? Rare indeed is constant happiness. Have I done any thing improper to Bh*uruta*, the lovely prince, or to my mother? Have I, displeasing the great king, been inattentive to the great S*utrgoo*hna. I desire not to live another moment if the king be angry. For, ought a man to neglect him who is the root, the origin of his very existence, seeing he is constantly before him like a deity. Have I through pride or conceit addressed my father in any disrespectful language, by which

कच्चित्ते परुषं किञ्चिदभिमानात्पिता मम।
उक्तो भवत्या रोषेण येनास्य लुलितं मनः। 39॥
एतदाचक्ष्व मे देवि तत्त्वेन परिपृच्छतः।
किन्निमित्तमपूर्वोऽयं विकारो मनुजाधिपे। 40॥
एवमुक्ता तु कैकेयी राघवेण महात्मना।
उवाचेदं सुनिर्लज्जा धृष्टमात्महितम्वचः। 41॥
न राजा कुपितो राम व्यसनं नास्य किञ्चन।
किञ्चिन्मनोगतन्त्वस्य त्वद्भयान्नानुभाषते। 42॥
प्रियं त्वामप्रियं वक्तुं वाणी नास्य प्रवर्त्तते।
तदवश्यं त्वया कार्य्यं यदनेन श्रुतं मम। 43॥

he may have been discomposed? O goddess, answer truly to my inquiries. Wherefore is this unexpected change in the sovereign of men?" Thus addressed by the great Ragh*uva*, Kikeyee, void of shame, replied to him in this impudent manner: "The king is not angry, O Ram*a*; nor is he in any distress; he has something in his mind which he forbears to mention through fear of thee. To thee his belóved son he cannot find words to mention the ungrateful subject; but it is thine indispensible duty to be

एष मह्यं वरं दत्वा पुरा मामभिपूज्य च ।
स पश्चात्तप्यते राजा यथान्यः प्राकृतस्तथा । 44 ॥
अतिसृज्य ददानीति वरं मम विशाम्पतिः ।
स निरर्थं गतजले सेतुं बन्धितुमिच्छति । 45 ॥
धर्म्ममूलमिदं राम विदितञ्च सतामपि ।
तत्सत्यं न त्यजेद्राजा कुपितस्त्वत्कृते यथा । 46 ॥
यदि तद्वक्ष्यते राजा शुभम्वा यदिवाशुभं ।
करिष्यसि पुनः सर्व्वमाख्यास्यामि पुनस्त्वहं । 47 ॥

directed by what I have heard. This monarch, having formerly honored me with a solemn promise, now repents like one of the vulgar. The Sovereign of Vishy*as*, having solemnly vowed, gave me a faithful promise; but is now vainly desirous of erecting a bridge when the water is gone. Among the good, faithfulness is accounted the foundation of virtue; this virtue the king will not abandon, yet is he displeased on account of thee. Should the king command thee any thing either pleasing or ungrateful, thou wouldst certainly perform it. I therefore mention to thee the whole, that what is spoken by

यदि त्वभिहितं राज्ञा त्वयि तन्न विपत्स्यते ।
ततोऽहमभिधास्यामि नह्येष त्वयि वक्ष्यति । 48 ॥
एतत्तु वचनं श्रुत्वा कैकेय्या समुदाहृतं ।
उवाच व्यथितो रामस्तां देवीं नृपसन्निधौ । 49 ॥
अहो धिङ्गार्हसे देवि वक्तुं मामीदृशम्वचः ।
अहं हि वचनाद्राज्ञः पतेयमपि पावके । 50 ॥
भक्षयेयं विषन्तीक्ष्णं पतेयमपि चार्णवे ।
नियुक्तो गुरुणा पित्रा नृपेण च हितेन च । 51 ॥
तद्ब्रूहि वचनं देवि राज्ञो यदभिकाङ्क्षितं ।
करिष्ये प्रतिजाने च रामो द्विर्नाभिभाषते । 52 ॥

the king concerning thee may not fall to the ground. I will mention it to thee, the king shall not." Hearing the words of Kikeyee, Rama greatly distressed, replied to the queen, in the presence of the king: "O fie! To speak thus obscurely to me, O goddess, becomes thee not. At the command of the king I will throw myself into the fire. I could eat the keenest poison, could throw myself into the sea, if required by my venerable parent, the king, the author of my happiness. Tell me, O goddess, the thing desired by the king. I will perform it. Be assured Rama does not speak two different things." To the sincere Rama, the speak-

तमार्जवसमायुक्तमनार्य्या सत्यवादिनं ।
उवाच रामं कैकेयी वचनं भृशदारुणं ॥ 53 ॥
पुरा देवासुरे युद्धे पित्रा ते मम राघव ।
रक्षितेन वरौ दत्तौ सशल्येन महारणे ॥ 54 ॥
तत्र मे याचितो राजा भरतस्याभिषेचनं ।
गमनं दण्डकारण्ये तव चाद्यैव राघव ॥ 55 ॥
यदि सत्यप्रतिज्ञं त्वं पितरं कर्त्तुमिच्छसि ।
आत्मानञ्च नरश्रेष्ठ मम वाक्यमिदं शृणु ॥ 56 ॥
सन्निदेशे पितुस्तिष्ठ यथानेन प्रतिश्रुतं ।
त्वयारण्यं प्रवेष्टव्यं नववर्षाणि पञ्च च ॥ 57 ॥

er of truth, the worthless Kikeyee now replied in these cruel words: " Formerly, at the battle of the gods and *usooras*, O Raghuva, by thy father, preserved by me, were two promises made and confirmed with an oath; thence have the installation of Bh*uruta*, and thy exile to the wilderness of D*u*nd*u*k*a* been to-day requested by me. If thou desire to render valid thy father's promise, then, hear my words, O most excellent of men. Steadily acquiesce in the engagement of thy father, and as stipulated by him, depart to the forest for fourteen years; let Bh*uruta* be installed, O Ragh*uva*, with the

भरतश्चाभिषिच्येत यदेतदभिषेचनं ।
त्वदर्थे विहितं राज्ञा तेन सर्व्वेण राघव । 58 ॥
सप्तसप्त च वर्षाणि दण्डकारण्यमाश्रितः ।
अभिषेकमिदं त्यक्त्वा जटाचीरधरो भव । 59 ॥
भरतः कोशलपतेः प्रशास्तु वसुधामिमां ।
नानारत्नसमाकीर्णां सवाजिरथसङ्कुलां । 60 ॥
एतेन त्वां नरेन्द्रोऽयं कारुण्येन समाप्लुतः ।
शोकैः संक्लिष्टवदनो न शक्नोति निरीक्षितुं । 61 ॥
एतत्कुरु नरेन्द्रस्य वचनं रघुनन्दन ।
सत्येन महता राम तारयस्व नरेश्वरं । 62 ॥

articles prepared by the king for thy inauguration; relinquishing thy appointment to office, take up thy residence for twice seven years in the forest of Dun*duka*, and assume the *juta*,[1] and the cheer*a*.[2] Let Bh*uruta* govern the city of the lord of Kosh*ula*, abounding in gems, and filled with horses and chariots. On account of this engagement the sovereign of men, distressed with grief and overwhelmed with pity toward thee, is unable to behold thee. O Ragh*uva*, accomplish this promise of the sovereign of men, and deliver him from

1 The matted hair of a devotee.

2 A small piece of cloth to cover the parts which nature directs to be concealed. These two articles constitute the dress of an Hindoo ascetic.

इतीव तस्यां परुषं वदन्त्यां न चैव रामः प्रविवेश शोकं ।
प्रविव्यथे चापि महानुभावो राजा च पुत्रव्यसनाभितप्तः ।63 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे रामवनगमनादेशो नाम
पञ्चदशः सर्गः ॥

this tremendous oath." At this her unfeeling speech, Rama felt no kind of sorrow, while the king, full of dreary apprehensions, was pierced with grief for his son.

End of the fifteenth Section.

तदप्रियममित्रघ्नो वचनं मरणोपमं ।
श्रुत्वा न विव्यथे रामः कैकेयीञ्चेदमब्रवीत् । 1 ॥
एवमस्तु गमिष्यामि वनं वस्तुमहमितः ।
जटाचीरधरो राज्ञः प्रतिज्ञामनुपालयन् । 2 ॥
इदन्तु ज्ञातुमिच्छामि किमर्थं मां महीपतिः ।
नाभिनन्दति दुर्द्धर्षो यथा पूर्वमरिन्दमः । 3 ॥

SECTION XVI.

Rama, the destroyer of foes, having heard unmoved these unamiable, death-like words, thus replied to Kikeyee: "Be it thus; I will depart from hence to reside in the forest; and to fulfil the king's engagement will assume the *juta* and the *cheera*. But I desire to know why the monarch, subduer of enemies, discomposed takes not pleasure in me as formerly. Such a command

महाननुग्रहो मे स्यादाज्ञप्तस्य महात्मना ।
मयि भृत्ये च पुत्रे च किं राज्ञो देवि गौरवं । 4 ॥
दैवतं हि प्रभुश्चैव पिता राजा गुरुश्च नः ।
तस्याज्ञां शिरसादाय करिष्यामि यथात्थ मां । 5 ॥
मन्युर्न च त्वया कार्य्यो देवि ब्रूमि तवाग्रतः ।
यास्यामि भव सुप्रीता वनं चीरजटाधरः । 6 ॥
हितेन गुरुणा पित्रा कृतज्ञेन नृपेण च ।
नियुज्यमानो विस्रब्धः किं न कुर्य्यामहं प्रियं । 7 ॥
अलीकं मानसं त्वेकं हृदयं दहते मम ।
स्वयं यन्नाह मां राजा भरतस्याभिषेचनं । 8 ॥

from the magnanimous one, would be a peculiar favour toward me, a servant, a son. What respect should the king observe toward me? my deity, my parent, my sovereign, my preceptor: Receiving his command, I will fulfil thy request. There is no occasion, O goddess, for distress. I declare in thy presence that I will depart to the forest, and assume the *juta* and cheer*a*. Be perfectly easy, what is appointed by my preceptor, my parent, and benefactor, the king, mindful of the least service, shall I not without hesitation cheerfully perform? But one painful thought corrodes my heart, the king himself does not speak to me of *Bhuruta*'s inauguration! Com-

अहं हि सीतां राज्यञ्च प्राणानिष्टान्धनानि च ।
हृष्टो भ्रात्रे स्वयं दद्यां भरताय प्रचोदितः । 9 ॥
किं पुनर्मनुजेन्द्रेण स्वयं पित्रा प्रचोदितः ।
तव च प्रियकामार्थं प्रतिज्ञामनुपालयन् । 10 ॥
तथाश्वासय ह्रीमन्तं किन्त्विदं यन्महीपतिः ।
वसुधासक्तनयनो मन्दमश्रूणि मुञ्चति । 11 ॥
गच्छन्तु चैवानयितुं दूताः शीघ्रजवैर्हयैः ।
भरतं मातुलकुलाद्द्यैव नृपशासनात् । 12 ॥
दण्डकारण्यमेषो ऽहं गच्छाम्येव हि सत्वरः ।
अविचार्य्य पितुर्वाक्यं समा वस्तुञ्चतुर्दश । 13 ॥

manded by thee I can surrender to my brother Bh*uruta*, the kingdom, my life, my wealth, nay Seeta, and every object of desire; how much more then when commanded by my father himself, the sovereign of men, to fulfil the engagement made at thy request. Thus console my confused parent. What is this? that the sovereign of the world with eyes fixed on the ground drops the silent tear! Let messengers on swift horses go speedily at the king's command, and this day fetch Bh*uruta* from his uncle's house. I will not examine the propriety of my father's commands. I will hasten to the forest

सा हृष्टा तस्य तद्वाक्यं श्रुत्वा रामस्य कैकयी ।
प्रस्थानं श्रद्दधाना सा त्वरयामास राघवं ॥ 14 ॥
एवम्भवतु यास्यन्ति दूताः शीघ्रजवैर्हयैः ।
भरतं मातुलकुलादिहावर्त्तयितुं नराः ॥ 15 ॥
तव त्वहं क्षमं मन्ये नोत्सुकस्य विलम्बनं ।
राम तस्मादितः शीघ्रं वनं त्वं गन्तुमर्हसि ॥ 16 ॥
व्रीडान्वितः स्वयं यच्च नृपस्त्वां नाभिभाषते ।
नैतत्किञ्चिन्नरश्रेष्ठ मन्युरेषोऽपनीयतां ॥ 17 ॥
यावत्त्वं न वनं यातः पुरादस्मादतित्वरन् ।
पिता तावन्न ते राम स्नास्यते भोक्ष्यते ऽपि वा ॥ 18 ॥

Dunduka to reside fourteen years." Hearing these words of Ram*a*, the glad Kikeyee, eager for his departure, hastened Ragh*uva*, saying, "Thus be it. Messengers on swift horses shall be sent to bring Bh*uruta* from his uncle's family. To delay thy departure, who art so prompt and ready, I esteem highly improper; therefore, O Ram*a*, depart immediately to the forest. Overcome with shame the king himself says nothing to thee: this is not to be noticed: O chief of men let not this affect thee: Till thou art gone from hence to the forest, thy father will neither bathe nor eat." Sighing "Oh!

धिक्कष्टमिति निश्वस्य राजा शोकपरिप्लुतः ।
मूर्च्छितो न्यपतत्तस्मिन् पर्य्यङ्के हेमभूषिते । 19 ॥
रामोऽप्युत्थाप्य राजानं कैकेय्याभिप्रचोदितः ।
कशयेव हतो वाजी वनं गन्तुं कृतत्वरः ।20॥
तदप्रियमनार्य्याया वचनं दारुणोदयं ।
श्रुत्वा गतव्यथो रामः कैकेयीं वाक्यमब्रवीत् ।21॥
नाहमर्थपरो देवि लोकमावस्तुमुत्सहे ।
विद्धि मामृषिभिस्तुल्यं विमलं धर्म्ममास्थितं । 22 ॥
यत्तत्र भवतः किञ्चिच्छक्यं कर्तुं प्रियं मया ।
प्राणानपि परित्यज्य सर्व्वथा कृतमेव तत् । 23 ॥

misery!" The monarch overwhelmed with grief now fell senseless on the golden couch. Having raised up the king, Ram*a* urged on by Kikeyee as a horse by the whip, hastened to depart to the forest. Having heard the ungrateful and inhuman speech of this woman Ram*a*, void of grief, thus addressed Kikeyee. "I am not desirous of wealth, O goddess, nor anxious to dwell among men. Consider me as engaged in pure virtue, equally with the sages. Whatever may be pleasing to thee I will perform; even to the abandoning

न ह्यतो धर्म्मचरणं किञ्चिदस्ति महत्तरं ।
यथा पितरि शुश्रूषा तस्य वा वचनक्रिया ।24 ॥
अनुक्तो ऽप्यत्र भवता भवत्या वचनादहं ।
वने वत्स्यामि विजने वर्षाणीह चतुर्दश । 25 ॥
न नूनं मयि कैकेयि किञ्चिदाशंस मे गुणं ।
यद्राजानमवोचस्त्वं ममेश्वरतरा सती । 26 ॥
यावन्मातरमापृच्छे सीताञ्चानुनयाम्यहं ।
ततो ऽद्यैव गमिष्यामि दण्डकानां महद्वनं । 27 ॥
भरतः पालयेद्राज्यं शुश्रूषेच्च पितुर्यथा ।
तथा भवत्या कर्त्तव्यं स हि धर्म्मः सनातनः । 28 ॥

of life can. I obey the king's will. No act of virtue can be greater than that of paying attention to a father and fulfilling his engagements. That which has not been requested by that honored one, at thy word I will perform. For fourteen years from this time will I depart to the solitary, uninhabited forest. Hast thou no confidence in my virtue, O Kikeyee; thou who art greater to me than a deity? Bear with me while I speak to my mother and console Seeta; then will I this day depart to the great wilderness *Dunduka*. As Bh*uruta* will protect the kingdom, and be attentive to my father, so for thee thus to do is eternal

रामस्य तु वचः श्रुत्वा भृशं दुःखगतः पिता ।
शोकादशक्नुवन् वाष्पं प्ररुरोद महास्वनं । 29 ॥
वन्दित्वा चरणौ रामो विसंज्ञस्य पितुस्तदा ।
कैकेय्याश्चाप्यनार्य्याया निष्पपात महाद्युतिः । 30 ॥
स रामः पितरं कृत्वा कैकेयीञ्च प्रदक्षिणं ।
निष्क्रम्यान्तःपुरात्तस्मात्तं ददर्श सुहृज्जनं । 31 ॥
तं वाष्पपरिपूर्णाक्षः पृष्ठतोऽनुजगाम ह ।
लक्ष्मणः परमक्रुद्धः सुमित्रानन्दवर्द्धनः । 32 ॥
गमने च मतिञ्चक्रे वनवासाय लक्ष्मणः ।
अनुचिन्त्य विना रामं नाहं जीवितुमुत्सहे । 33 ।

right." Hearing these words of Ram*a*, his father, filled with excessive anguish, wept aloud, unable to restrain his tears. Bowing first at the feet of his father lying senseless, the illustrious one prostrated himself also at the feet of his worthless mother. Then circumambulating his father and Kikeyee.[1] Ram*a* going out from the inner apartments beheld following him his friends, full of anguish, and L*u*kshm*u*n*a*, the joy of Soom*u*ntra, with eyes bathed in tears. Already had L*u*kshm*u*n*a* determined to depart with him to the forest, reflecting, "Without Ram*a* I cannot exist." Ram*a* circumambulating

[1] The person thus religiously circumambulating, always keeps his right hand towards the person or thing round which he goes.

आभिषेचनिकं भाण्डं कृत्वा रामः प्रदक्षिणं ।
शनैर्जगाम सापेक्षो दृष्टिन्तत्राविचालयन् । 34 ॥
न चास्य महतीं लक्ष्मीं राज्यनाशोऽपकर्षति ।
लोककान्तस्य कान्तत्वाच्छीतरश्मेरिव क्षयः । 35 ॥
न वनं गन्तुकामस्य त्यजतश्च वसुन्धरां ।
सर्व्वलोकातिगस्येव लक्ष्यते चित्तविक्रिया । 36 ॥
प्रतिषिध्य शुभं छत्रं व्यजने च स्वलङ्कृते ।
विसर्जयित्वा स्वजनं रथं पौरांस्तथा जनान् । 37 ॥
धारयन्मनसा दुःखमिन्द्रियाणि निगृह्य च ।
प्रविवेशात्मवान् वेश्म मातुर् प्रियशंसिवान् । 38 ॥

the vessel containing the sacred oil prepared for the installation, slowly departed, gently withdrawing his eyes. The loss of the kingdom could not impair the dignity of Rama, even as the wane of the moon, the irradiator of the world, impairs not its beauty. No change of mind was observed in him when desired to go to the forest and abandon the world; he appeared as one triumphing over all terrene objects. Rejecting the elegant umbrella, the adorned chamura, and the chariot; and bidding adieu to his people, and the citizens, he, suppressing his grief and restraining his organs, went to his mother's

सर्व्वा ह्यभिजनः श्रीमान् श्रीमतः सत्यवादिनः ।
नालक्षयत रामस्य किञ्चिद् आकारमानने ॥ ३९ ॥
उचितञ्च महाबाहुर्न्न जहौ हर्षमात्मवान् ।
शारदः समुदीर्णांशुश्चन्द्रस्तेज इवात्मजं ॥ 40 ॥
वाचा मधुरया रामः सर्व्वं सम्मानयञ्जनं ।
मातुः समीपं धर्म्मात्मा प्रविवेश महायशाः ॥ 41 ॥
तं गुणैः समतां प्राप्तो भ्राता विपुलविक्रमः ।
सौमित्रिरनुवव्राज धारयन्दुःखमात्मजं ॥ 42 ॥

apartment. In relating the ungracious tale, neither his mother nor his attendants could discern the least change in the countenance of the happy Ram*a*, the speaker of truth. Suppressing every discontented thought, the valiant one of mighty arm, lost nothing of his wonted chearfulness, as the autumnal moon loses not its splendor. Ram*a* the pious and renowned, addressing all with sweetness and respect, approached his mother. The son of Soomitra, of vast power, rivalling his brother in excellence, followed, suppressing his rising

प्रविश्य वेश्मातिभृशं मुदान्वितो समीक्ष्य तां चार्थविपत्तिमागतां ।
न चैव रामोऽत्र जगाम विक्रियां सुहृज्जनस्यात्मविपत्तिशङ्कया । 43
इत्यार्षे रामायणे महर्षिवाल्मीकीये आदिकाव्ये शतसाहस्र्यां संहि-
तायां अयोध्याकाण्डे वनवासप्रतिज्ञा नाम षोडशः सर्गः । 44 ॥

grief. Having entered the house Rama, chearful, surveyed all his wealth and substance with his wonted serenity that he might not excite the apprehensions of his friends.

End of the sixteen Section.

तस्मिंस्तु पुरुषव्याघ्रे निष्क्रामति कृताञ्जलौ ।
आर्त्तशब्दो महान् जज्ञे स्त्रीणामन्तःपुरे तदा । 1 ॥
कृत्येष्वचोदितः पित्रा सर्व्वस्यान्तःपुरस्य च ।
गतिर्यः शरणञ्चासीत्स्वतन्त्रेणैव कार्य्यकृत् । २ ॥
सम्मतः सर्व्वलोकस्य स रामोऽद्य प्रवत्स्यति ।
कौशल्यायां यथा युक्तो जनन्यां वर्त्तते सदा ।
तथैव वर्त्तते ऽस्मासु जन्मप्रभृति राघवः । ३ ॥

SECTION XVII.

The chief of men, with hands respectfully joined, going out of the palace, a great cry of distress arose from the ladies of the inner apartments, who exclaimed " Shall the common refuge and the asylum of those in the inner apartments, and of all, the hero dependent on his own prowess, depart to the forest uncommanded by his father? The delight of all will this day go into exile! As Ragh*uva* was inseparably connected with his mother Koush*u*lya, so was he with us from his birth. When cursed he was not angry. Shall

न क्रुध्यत्यभिशप्तो ऽपि क्रोधनीयानि वर्ज्जयन् ।
क्रुद्धान् प्रसादयन् सर्व्वान् स इतो ऽद्य प्रवत्स्यति ॥ 4 ॥
अबुद्धिर्व्वत नो राजा जीवलोकं चरत्ययं ।
यो गतिं सर्व्वभूतानां परित्यजति राघवं ॥ 5 ॥
इति सर्व्वा महिष्यस्ता विवत्सा इव धेनवः ।
पतिमाचुक्रुशुश्चापि सस्वनञ्चापि चुक्रुशुः ॥ 6 ॥
स हि चान्तःपुरे घोरमार्त्तशब्दं महीपतिः ।
पुत्त्रशोकाभिसन्तप्तः श्रुत्वा व्यालीयतासने ॥ 7 ॥
रामस्तु भृशमायत्तो निश्वसन्निव कुञ्जरः ।
जगाम सहितो भ्रात्रा मातुरन्तःपुरं वशी ॥ 8 ॥

he, gentle towards those worthy of his resentment, and appeasing the angry, depart to a solitary residence? Ah! the king who can abandon Raghuva, the refuge of all beings, is destitute of understanding; he devours all his subjects." Thus they poured forth reproaches upon the king, and wailed aloud, as cows bereft of their offspring. The sovereign hearing this dreadful cry of distress in the inner apartments, deeply afflicted for his son, fell down from his seat. Rama also sighing deeply, like a confined elephant, with his brothers entered the house of his mother. Entering the delightful apart-

जनन्या रुचिरं वेश्म प्रविवेश नरर्षभः ।
सो ऽपश्यत्पुरुषं तत्र वृद्धं परमपूजितं । ॥
उपविष्टं गृहद्वारि तिष्ठतश्चापरान् बहून् । 9 ॥
दृष्ट्वैव तु तदा रामन्ते सर्व्वे समुपस्थिताः ।
जयेन जयतां श्रेष्ठं वर्द्धयन्ति स्म राघवं । ॥
प्रविश्य प्रथमां कक्ष्यां द्वितीयायां ददर्श सः ।
ब्राह्मणान् वेदसम्पन्नान् वृद्धान् राज्ञाभिसत्कृतान् । 10 ॥
प्रणम्य रामस्तान् वृद्धान् तृतीयायां ददर्श सः ।
स्त्रियो बालाश्च वृद्धाश्च द्वाररक्षणतत्पराः । 11 ॥

ments of his mother he there saw a venerable old man sitting, and many others standing at the door. They all, on beholding him, shouted aloud "May he gloriously conquer." Having passed the first apartments he saw the brahmans, deeply versed in the vedas and highly honored by the king. Rama, having bowed to these old men, saw in the third apartment, women, children, and aged matrons, and those expert in keeping the door. The women, full of joy, entering the house, began to communicate the news to Rama's

वर्द्धयित्वा प्रहृष्टास्ताः प्रविश्य च गृहं स्त्रियः ।
न्यवेदयन्त त्वरितं राममातुः प्रियन्तदा । 12 ॥
कौशल्यापि तदा देवी रात्रिं स्थित्वा समाहिता ।
प्रभाते चाकरोत्पूजां विष्णोः पुत्त्रहितैषिणी । 13 ॥
सा क्षौमवसना हृष्टा नित्यंव्रतपरायणा ।
अग्निं जुहोति स्म तदा मन्त्रवत्कृतमङ्गला । 14 ॥
प्रविश्य तु तदा रामो मातुरन्तःपुरं शुभं ।
ददर्श मातरं तत्र ह्लावयन्तीं हुताशनं । 15 ॥
देवकार्य्यनिमित्तञ्च तत्रापश्यत्समुद्यतं ।
दध्यन्नतघृतञ्चैव मोदकान् हविषस्तथा । 16 ॥

mother. The queen Koushulya, having spent the night under religious restraint, in the morning paid divine honors to Vishnoo. Desirous of her son's prosperity, the queen, clothed in silk constantly attentive to sacred rites, performed the ceremonies indicative of joy, and offered the burnt offerings duly consecrated by texts of the sacred veda. Rama entering the elegant inner apartment of his mother, beheld her fanning the fire of the burnt offerings. There the son of Rughoo saw, prepared for the service of the gods, curds, rice, and clarified butter, with sweetmeats and unctuous substances;

लाजान्माल्यानि शुक्लानि पायसं कृसरं तथा ।
समिधः पूर्णकुम्भांश्च ददर्श रघुनन्दनः ॥ 17 ॥
तां शुक्लक्षौमसम्वीतां व्रतयोगेन कर्षितां ।
तर्पयन्तीं ददर्शाद्भिर्देवतां वरवर्णिनीं ॥ 18 ॥
सा चिरस्यात्मजं दृष्ट्वा मातृनन्दनमागतं ।
अभिचक्राम संहृष्टा किशोरं वडवा यथा ॥ 19 ॥
स मातरमुपक्रान्तामुपसंगृह्य राघवः ।
पर्य्यष्वजत धर्म्मात्मा मात्रा चैव परन्तपः ॥ 20 ॥
परिष्वक्तश्च बाहुभ्यामवघ्रातश्च मूर्द्धनि ।
तमुवाच दुराधर्षं राघवं सुतमात्मनः ॥ 21 ॥

parched rice, white garlands, Pay*us*,[1] and a Kr*issura*;[2] and sacrificial wood, together with jars filled with water. There too he beheld his amiable mother with her white silken garment rolled up like a rope, thrown over the left shoulder, and falling loosely under the right arm, fatigued with religious observances and intense abstraction of mind, and propitiating the gods with offerings of water. Seeing her long absent son, the joy of his mother, she rose full of pleasure, and ran to meet him as a mare runs to meet her foal.— The magnanimous Ragh*uva*, distresser of enemies, bowing to the feet of his

[1] Milk boiled till it becomes thick.

[2] This is a composition made by boiling the flour of sesamum (Phasalus mungo,) and rice, ground or rather broken very coarsely, and boil'd up with milk after being cleansed from the bran.

कौशल्या पुत्रवात्सल्यादिदं प्रियहितं वचः ।
वृद्धानां धर्म्मशीलानां राजर्षीणां महात्मनां ।
प्राप्नुह्यायुश्च कीर्त्तिञ्च धर्म्मञ्चाप्युचितं कुले । 22 ॥
सत्यप्रतिज्ञं पितरं राजानं पश्य राघव ।
अद्यैव त्वां स धर्म्मात्मा यौवराज्येऽभिषेक्ष्यति । 23 ॥
दत्तमासनमालभ्य भोजनेन निमन्त्रितः ।
मातरं राघवः किञ्चित्प्रसार्य्याञ्जलिमब्रवीत् । 24 ॥
स स्वभावविनीतश्च गौरवाच्च तथा नतः ।
प्रस्थितो दण्डकारण्यमाप्रष्टुमुपचक्रमे । 25 ॥

mother approaching him, was embraced by her; who, clasping him in her arms and kissing him, thus addressed the invincible Raghuva in accents of maternal affection: "Mayst thou attain the age, the renown, and the virtue of the ancient royal sages of magnanimous mind, and the merit worthy of thy race. O Raghuva! behold thy father the king, faithful to his word: to day this virtuous one will install thee into the office of coadjutor in the kingdom." Taking the seat given him, Raghuva of humble mind, ready to depart to the wilderness of Dunduka, invited to eat, bowing, replied to his mother with joined hands, and began to ask her consent, saying,

देवि नूनं न जानीषे महद्भयमुपस्थितं ।
इदन्तव च दुःखाय वैदेह्या लक्ष्मणस्य च । 26 ॥
गमिष्ये दण्डकारण्यं किमनेनासनेन मे ।
विष्टरासनयोग्यो हि कालो ऽयं मामुपस्थितः । 27 ॥
चतुर्दश हि वर्षाणि वत्स्यामि विजने वने ।
कन्दमूलफलैर्जीवन् हित्वा मुनिवदामिषं । 28 ॥
भरताय महाराजो यौवराज्यं प्रयच्छति ।
मां पुनर्दण्डकारण्यं विवासयति तापसं । 29 ॥

" O goddess, art thou unacquainted with this great calamity now pending, and threatening sorrow to Vid*e*hee and L*u*kshm*una*. I shall depart to the wilderness D*u*nd*uka*; what other residence is there for me? The time is now arrived in which a V*istura* seat[1] becomes me; fourteen years shall I reside in an uninhabited forest, and like a sage live on tuberous and other roots, and on fruits, refraining from flesh.[2] Bh*uruta* will the great king install in the kingdom, and me will he send to dwell in the forest D*u*nd*uka*, to

[1] A seat made with twenty five straws of the k*oosha* grass tied up like a small sheaf is called a V*istura*; one made with fifty is called a Brahm*u*n. A seat made of five, seven, or nine straws, and used on certain occasions, by those who are not of the S*ama* ved*a* sect, is also called a Brahm*u*n. In the S*ama* ved*a* the number is not mentioned; it may therefore be more or less at the option of the person who uses it.

[2] Viz. as common food. The restraint did not however extend to flesh offered in sacrifice.

सषट् चाष्टौ च वर्षाणि वत्स्यामि विजने वने ।
आसेवमानो ऽरण्यानि फलमूलैश्च वर्त्तयन् । 30 ॥
सा निकृत्तेव शालस्य यष्टिः परशुना वने ।
पपात सहसा देवी देवतेव दिवश्च्युता । 31 ॥
तामदुःखोचितां दृष्ट्वा पतितां कदलीमिव ।
रामस्तूत्थापयामास मातरं गतचेतसं । 32 ॥
उपावृत्त्योत्थितां दीनां वडवामिव वाहितां ।
पांशुगुण्ठितसर्वाङ्गीं विममर्श च पाणिना । 33 ॥
सा राघवमुपासीनमसुखार्त्ता सुखोचिता ।
उवाच पुरुषव्याघ्रमुपशृण्वति लक्ष्मणे । 34 ॥

practise sacred austerities. Six and eight years have I to remain in the desert wilderness, performing the duties of a Vana-prustha,[1] and living on fruits and roots." The queen hearing this fell to the earth like the bough of a saul tree lopped by the axe of the forester, or like a god fallen from heaven. Seeing his mother unworthy of distress, fallen like a plantain tree, Rama raised her up devoid of sensation, and with his hand gently stroked her, raised from her fall, wretched, besmeared with dust like a jaded draught mare, Afflicted with unmerited distress, she, now in the hearing of Lukshmuna, thus

[1] There are four orders or states of men among the Hindoos, Viz 1. the Bruhmacharee, a student, residing with his preceptor, and obeying his orders. 2 Grihee. A person who having finished his education, marries and becomes a householder. 3. Vana-prustha. A person who has retired to a forest for the purpose of living a life of devotedness to the deity, practising the duties of an ascetic, and living on the productions of the forest. 4 Bikshuka. A person devoted to abstraction of mind, who lives constantly contemplating the deity. It was the duties of the Vana-prustha to which Rama here devoted himself.

यदि पुत्र न जायेथा मम शोकाय राघव ।
न स्म दुःखमतो भूयः पश्येयमहमप्रजाः ॥ 35॥
एक एव हि बन्ध्यायाः शोको भवति मानसः ।
अप्रजास्मीति सन्तापो न ह्यन्यः पुत्र विद्यते ॥ 36 ॥
न दृष्टपूर्व्वं कल्याणं सुखम्वा पतिपौरुषे ।
अपि पुत्रे विपश्येयमिति रामास्थितं मया ॥ 37 ॥
सा वाहुल्यमनोज्ञानिवाक्यानि हृदयच्छिदां ।
अहं श्रोष्ये सपत्नीनामवराणां परा सती ॥ 38 ॥
अतो दुःखतरं किन्नु प्रमदानां भविष्यति ।
मम शोको विलापश्च यादृशोऽयमनन्तकः ॥ 39 ॥

addressed the great Raghuvá, who stood near her: " O my son! O Raghuva: If thou hadst not been born for my distress, I should never have experienced the anguish of being again reduced to a childless state. A barren woman has only the grief of being childless; she has not the distress arising from the joys of a son having been experienced; pleasure formerly unknown to me sharing in the affections of my lord, I now enjoy in a son. I, the chief wife, hear the many unpleasing words of my rival consorts, piercing the heart; what then can be a greater source of affliction to a woman than the loss of her son? O how boundless my

त्वयि सन्निहिते ऽप्येवमहमासं निराकृता ।
किं पुनः प्रोषिते तात ध्रुवं मरणमेव हि । 40 ॥
अत्यन्तं निगृहीतास्मि भर्त्तुर्नित्यमसम्मता ।
परिवारेण कैकेय्याः समा वाप्यथवावरा । 41 ॥
यो हि मां सेवते कश्चिदपि वाप्यनुवर्त्तते ।
कैकेय्याः पुत्रमन्वीक्ष्य स जनो नाभिभाषते । 42 ॥
नित्यं क्रोधतया तस्याः कथं नु खरवादितं ।
कैकेय्या वदनं द्रष्टुं पुत्र शक्ष्यामि दुर्गता । 43 ॥
दश सप्त च वर्षाणि जातस्य तव राघव ।
अतीतानि प्रकाङ्क्षन्त्या मया दुःखपरिक्षयं । 44 ॥

grief! O my dear son! while thou art here I am supplanted, what will happen when thou art gone? My death will be the assured consequence. Constantly disliked and neglected by my husband; I am contemned by the attendants of Kikeyee, as though I were their equal or inferior. Those who attend me, seeing the son of Kikeyee, will not vouchsafe me a word. O son, how shall I, thus deeply afflicted, be able to behold the face of the contentious Kikeyee, on account of her constant anger? Seventeen years, O Raghu*va*, have I passed since thy birth, full of expectation that my sorrows would one day end. O Raghu*va*, I am now worn out with age;

तदक्षयं महद्दुःखं नोत्सहे सहितुं चिरात्।
विप्रकारं सपत्नीनामेवं जीर्णापि राघव। 45 ॥
अपश्यन्ती तव मुखं परिपूर्णशशिप्रभं।
कृपणा वर्त्तयिष्यामि कथं कृपणजीविकां। 46 ॥
उपवासैश्च योगैश्च बहुभिश्च परिश्रमैः।
दुःखसम्वर्द्धितो मोघं त्वं हि दुर्गतया मया। 47 ॥
स्थिरन्तु हृदयं मन्ये ममेदं यन्न दीर्य्यते।
प्रावृषीव महानद्याः स्पृष्टं कूलं नवाम्भसा। 48 ॥
ममैव नूनं मरणन्न विद्यते न चावकाशोऽस्ति यमक्षये मम।
यदन्तकोऽद्यैव न मां जिहीर्षति प्रसह्य सिंहो रुदतीं मृगीमिव। 49 ॥

this great and undecayable affliction, I cannot long sustain, nor the persecution of my rivals. Not beholding thy countenance, bright as the full moon, how can I, miserable and wretched, drag on life? Doomed to fastings, intense cogitation and numerous fatigues, thou too, art now sunk in misery with wretched me. Surely my heart is hard as a rock that it has not 'ere now burst, like the banks of a river touched by the swelling torrent in the rainy season. There must be no room for me at the abode of Yum*a*, that death has not taken me away; that he hath not seized me to-day as the lion springing on the trembling doe. Hard as iron is my unfeeling heart, which has not rent

स्थिरं हि नूनं हृदयं ममायसं न भिद्यते यद्भुवि नो विदीर्य्यते ।
अनेन दुःखेन च देहमर्पितं ध्रुवं ह्यकाले मरणन्न विद्यते । 50 ॥
इदन्तु दुःखं यदनर्थकानि मे व्रतानि दानानि च संयमाश्च ।
तपश्च तप्तं यदपत्यकाम्यया सुनिस्फलं बीजमिवोप्तमूषरे । 51 ॥
यदि ह्यकाले मरणं यदृच्छया लभेत कश्चिद्गुरुदुःखकर्षितः ।
गताहमद्यैव परेत संसदं विना त्वया धेनुरिवात्मजे नवे । 52 ॥
अथापि किं जीवितमद्य मे वृथा त्वया विना चन्द्रनिभाननप्रभ ।
अनुव्रजिष्यामि वनं त्वयैव गौः सुदुर्ब्बला वत्समिवाभिकाङ्क्षया । 53 ॥

and brought me to an untimely death by this affliction. Oh! my affliction! That sacred austerities performed for the sake of obtaining offspring should be rendered fruitless like seed sown on sterile land! Were death at the beck of those in misery, I had this day gone to the house of the dead, like a cow deprived of her offspring. Yet what is life to me, rendered vain to-day by the loss of thy countenance, bright as the splendor of the full moon? I will follow thee to the forest like a feeble cow seeking the company of her calf." Thus presaging his great distress she, overwhelmed

भृशमसुखममर्षिता यदा बहु विललाप समीक्ष्य राघवं ।
व्यसनमुपनिशाम्य सा महत् सुतमिव बद्धमवेक्ष्य किन्नरी ॥ 54॥

इत्यार्षे श्रीरामायणे वाल्मीकीये आदिकाव्ये शतसाहस्र्यां संहितायां
अयोध्याकाण्डे कौशल्याविलापो नाम सप्तदशः सर्गः ॥ 55 ॥

with grief and affliction, lamented like a female *kinnura*, for Ragh*uva* her son, held by his vow.

End of the seventeenth Section.

तथा तु विलपन्तीन्तां कौशल्यां राममातरं ।
उवाच लक्ष्मणो दीनस्तत्कालसदृशम्वचः । १ ॥
न रोचते ममाप्येतदार्य्ये यद्राघवो वनं ।
त्यक्त्वा राज्यश्रियं गच्छेत् स्त्रिया वाक्यवशङ्गतः । २ ॥
विपरीतश्च वृद्धश्च विषयैश्च प्रधर्षितः ।
नृपः किमिव न ब्रूयात् चोद्यमानः समन्मथः । ३ ॥
नास्यापराधं पश्यामि नापि दोषं तथाविधं ।

SECTION XVIII.

Lukshmuna, distressed, now addressed the lamenting Koushulya, the mother of Rama, in words suited to the melancholy occasion "O chief of women, it is not pleaing to me that Rama, foregoing the enjoyment of the kingdom, should go to the forest. The king is subject to the words of a woman. Perverted, old, overcome by the objects of sense, and impelled by desire, what will he not say? I see no guilt nor fault in Raghuva for which he

येन निर्व्वास्यते राष्ट्राद्वनवासाय राघवः । 4 ॥
न तं पश्याम्यहं लोके परोक्षमपि यो नरः ।
स्वमित्रो ऽपि निरस्तो ऽपि यो ऽस्य दोषमुदाहरेत् । 5 ॥
देवकल्पमृजुन्दान्तं रिपूणामपि वत्सलं ।
अवेक्षमाणः को ऽधर्म्मं त्यजेत्पुत्रमकारणात् । 6 ॥
तदिदं वचनं राज्ञः पुनर्ब्बाल्यमुपेयुषः ।
पुत्रः को हृदये कुर्य्याद्राजवृत्तमनुस्मरन् । 7 ॥
यावदेव न जानाति कश्चिदर्थमिमं नरः ।
तावदेव मया सार्द्धमात्मस्थं कुरु शासनं । 8 ॥

should be driven from his country to dwell in a forest. I know not the man on earth, though an enemy conquered by him, who charges him with a fault, even in secret. Who, disregarding justice, would causelessly abandon a son scarcely inferior to a god, sincere, disciplined, and dear even to his enemies? What son recollecting the duties of a sovereign, would regard in his heart this engagement of a king sunk into second childhood? Before any one is acquainted herewith, assume with me the managenment of thy own affairs.

मया पार्श्वे सधनुषा तव गुप्तस्य राघव ।
कः समर्थोऽधिकं कर्त्तुं कृतान्तस्येव तिष्ठतः । 9 ॥
निर्म्मनुष्यामिमां सर्व्वामयोध्यां मनुजर्षभ ।
करिष्यामि शरैस्तीक्ष्णैर्यदि स्थास्यति विप्रिये । 10 ॥
भरतस्याथ पक्ष्यो वा यो वास्य हितमिच्छति ।
सर्व्वांस्तांश्च बधिष्यामि मृदुर्हि परिभूयते । 11 ॥
प्रोत्साहितोऽयं कैकेय्या सन्तुष्टो यदि नः पिता ।
अमित्रभूतो निःशङ्कं बध्यतां बध्यतामपि । 12 ॥
गुरोरप्यवलिप्तस्य कार्य्याकार्य्यमजानतः ।
उत्पथप्रतिपन्नस्य कार्य्यम्भवति शासनं । 13 ॥

Who has power to resist thee with me at thy side, O Ragh*uva*; standing armed with my bow, like the destroyer of all? If they oppose thee, O chief of men, I, with my keen shaft will empty *U*yodhya of men. All who appear on the side of Bh*uruta*, I will destroy. A mild person is ever overborne. If, urged forward by Kikeyee, our common father, displeased, should appear hostile, he shall be killed without remorse. To punish a superior inflated with pride, oppressive, making no discrimination between right and wrong, is highly proper. Confiding in what power, or for what cause does he, O chief of

1 Y*uma*.

बलमेष किमाश्रित्य हेतुं वा पुरुषोत्तम ।
दातुमिच्छति कैकेय्यै उपस्थितमिदं तव । 14 ॥
त्वया चैव मया चैव कृत्वा वैरमनुत्तमं ।
कास्य शक्तिः श्रियं दातुं भरतायारिशासन । 15 ॥
अनुरक्तो ऽस्मि भावेन भ्रातरं देवि तत्वतः ।
सत्येन धनुषा चैव दत्तेनेष्टेन ते शपे । 16 ॥
दीप्तमग्निमरण्यम्वा यदि रामः प्रवेक्ष्यति ।
प्रविष्टं तत्र मां देवि त्वं पूर्व्वमवधारय । 17 ॥
हरामि वीर्य्याद्दुःखन्ते तमः सूर्य्य इवोदितः ।
देवि पश्यतु मे वीर्य्यं राघवश्चैव पश्यतु । 18 ॥

men, desire to give up thy rightful honors to Kikeyee ? When, O punisher of enemies, the unmeasurable enmity of thee and me is excited, who shall give the glory of thy kingdom to Bh*uruta* ? O goddess, I am united to my brother by nature itself. I swear by this esteemed bow, presented to thee, that whether Ram*a* enter the glowing fire or the dreary forest, my entrance shall precede his. By my own energy will I remove thy distress, as the rising sun chases away the darkness. Behold my prowess, O goddess, and let Ragh*uva* behold the same,

यस्मिंस्तु सर्व्वे स्युरसन्निविष्टा धर्म्मो यतः स्यात्तदुपक्रमेत ।
द्वेष्यो भवत्यर्थपरो हि लोके कामात्मता खल्वपि न प्रशस्ता ॥ 58 ॥
गुरुश्च राजा च पिता च वृद्धः क्रोधात्प्रहर्षादथवापि कामात् ।
यद्यादिशेत्कार्य्यमवेक्ष्य धर्म्मं कस्तं न कुर्य्यादनृशंसवृत्तिः ॥ 59 ॥
न तेन शक्नोमि पितुः प्रतिज्ञामिमां न कर्त्तुं सकलं यथावत् ।
स ह्यावयोस्तात गुरुर्नियोगे देव्याश्च भर्त्ता स गतिश्च धर्म्मः ॥ 60 ॥
तस्मिन् पुनर्जीवति धर्म्मराजे विशेषतः स्वे पथि वर्त्तमाने ।
देवी मया सार्द्धमितोऽभिगच्छेत्कथं स्विदन्या विधवेव नारी ॥ 61 ॥
सा मानुमन्यस्व वनं व्रजन्तं कुरुष्व नः स्वस्त्ययनानि देवि ।
यथा समाप्ते पुनराव्रजेयं यथा हि सत्येन पुनर्ययातिः ॥ 62 ॥

all these are not found the wise will not pursue, and in that by which they are secured they will engage. The wealthy are envied, and those devoted to self-gratification, are the objects of contempt. Whatever a preceptor, a king, or an aged person commands, even through anger, desire, or excess of joy, what person, regarding his duty, would not perform? I am therefore unable to neglect the performance of my father's command, even in its utmost extent. Wherefore, O goddess, while thy husband is living, why wouldst thou depart to the forest with me, like a forlorn widow? Grant me permission then, to depart to the wood, O queen, following us with thy ardent wishes, that the vow being accomplished, I may return like Yuyati

शुश्रूषुर्जननीं पुत्र स्वगृहे नियतो वसन् ।
परेण तपसा युक्तः कश्यपस्त्रिदिवं गतः ॥ 24 ॥
यथैव राजा पूज्यस्ते गौरवेण तथा ह्यहं ।
त्वां साहमनुजानामि न गन्तव्यमितो वनं ॥ 25 ॥
त्वद्वियोगान्न मे कार्य्यं जीवितेन सुखेन वा ।
त्वया सह मम श्रेयस्तृणानामपि भक्षणं ॥ 26 ॥
यदि त्वं यास्यसि वनं त्यक्त्वा मां शोकलालसां ।
अहं प्रायमिहासिष्ये न च शक्ष्यामि जीवितुं ॥ 27 ॥
ततस्त्वं प्राप्स्यसे पुत्र निरयं लोकविश्रुतं ।
ब्रह्महत्यामिवाधर्म्मात्समुद्रः सरिताम्पतिः ॥ 28 ॥

continuing in his own house in obedience to his mother, obtained heaven though unengaged in other austerities. As the king by his superior relation is entitled to thy obedience, even so am I. I command thee not to depart to the forest. Separated from thee, I have no more occasion, either for life, or ease; to live on herbs with thee, is far more happy. If thou go to the forest leaving me overwhelmed with grief, I will refuse all food—I can live no longer, and it is universally known that thou, O son, then wilt sink into hell, like *Sumoodra*, the lord of rivers, after killing a brahmun." Upon this the

विलपन्तीं तथा दीनां कौशल्यां जननीं ततः ।
उवाच रामो धर्म्मात्मा वचनं धर्म्मसंहितं ॥ 29 ॥
नास्ति शक्तिः पितुर्व्वाक्यं समतिक्रमितुं मम ।
प्रसादये त्वां शिरसा गन्तुमिच्छाम्यहं वनं ॥ 30 ॥
ऋषिणा च पितुर्व्वाक्यं कुर्व्वता वनचारिणा ।
गोर्हता जानता धर्म्मं कण्डुना च विपश्चिता ॥ 31 ॥
अस्माकन्तु कुले पूर्व्वं सगरस्याज्ञया पितुः ।
खनद्भिः सागरैर्भूमिमवाप्तः सुमहान्वधः ॥ 32 ॥
जामदग्न्येन रामेण रेणुका जननीस्वयं ।
कृत्ता परशुनारण्ये पितुर्व्वचनकारिणा ॥ 33 ॥

magnanimous Rama again addressed his weeping mother Koushulya in these pious words: " I am unable to transgress my father's commands; therefore bowing my head, I entreat thy maternal favour, and thy permission to depart to the forest. The learned sylvan sage Kundoola, acquainted with the rules of virtue, murdered a cow, in obedience to his father's commands. Formerly likewise, in our own family, the guilt of a heinous murder was incurred, by the sons of Sugura, at the command of their father. At his father's command also, by Rama, son of Jumadugnya, was Renooka his mother decapitated with an axe in the forest. By these, O goddess, and other

एतैरन्यैश्च बहुभिर्देवि देवसमैः कृतं ।
पितुर्व्वचनमक्लीवं करिष्यामि पितुर्हितं । 34 ॥
न खल्वेतन्मयैकेन क्रियते पितृशासनं ।
एतैरपि कृतं देवि ये मया परिकीर्त्तिताः । 35 ॥
नाहं धर्म्ममपूर्व्वं ते प्रतिकूलं प्रवर्त्तये ।
पूर्व्वैरयमभिप्रेतो गतो मार्गोऽनुगम्यते । 36 ॥
तदेतत्तु मया कार्य्यं क्रियते भुवि नान्यथा ।
पितुर्हि वचनं कुर्व्वन्न कश्चिन्नाम हीयते । 37 ॥
तामेवमुक्त्वा जननीं लक्ष्मणं पुनरब्रवीत् ।
वाक्यं वाक्यविदां श्रेष्ठः श्रेष्ठः सर्व्वधनुष्मतां । 38 ॥

god-like men have paternal commands been rendered efficient I also will perform my father's will. O goddess, paternal commands are not regarded by me alone, they have been observed by those whom I have mentioned. I do not engage, in opposition to thee, in an unprecedented act of duty. In the road formerly trodden by those ancient ones, would I fain walk. This is my path while on earth; the reverse cannot be admitted. By obedience to a father's command is no one degraded." Having thus addressed his mother, he now turned to *Lukshmuna*: "O *Lukshmuna*, chief among the eloquent, chief of archers, I know thy unparalelled

तव लक्ष्मण जानामि मयि स्नेहमनुत्तमं ।
विक्रमञ्चैव सत्वञ्च तेजश्च सुदुरासदं । 39 ॥
मम मातुर्महद्दुःखमतुलं शुभलक्ष्मण ।
अभिप्रायं न विज्ञाय सत्यस्य च शमस्य च । 40 ॥
धर्म्मो हि परमो लोके धर्म्मे सत्यं प्रतिष्ठितं ।
धर्म्मसंश्रितमप्येतत्पितुर्व्वचनमुत्तमं । 41 ॥
संश्रुत्य च पितुर्व्वाक्यं मातुर्व्वा ब्राह्मणस्य वा ।
न कर्त्तव्यं वृथा वीर धर्म्ममाश्रित्य तिष्ठता । 42 ॥
सो ऽहं न शक्ष्यामि पुनर्नियोगमतिवर्त्तितुं ।
पितुर्हि वचनाद्वीर कैकेय्याहं प्रचोदितः । 43 ॥

affection for me, thy strength, and thy almost invincible energy. The distress of my mother, O excellent *Lukshmuna*, is unmeasurable, unacquainted as she is with the nature of truth, and of resignation. Virtue excels all things on earth. Truth is founded in virtue, and virtue resides in the venerable command of a father. Having acceded, O hero, to the word of a father, a mother, or a brahmun, it ill becomes one devoted to virtue to render it void: I am unable to recede from my engagement. At my father's word, Kikeyee urges me to relinquish this low mind, attached to the duties of a kshutriya, and embrace the severest state of virtue. To this

तदेतां विसृजानार्य्यां क्षत्रधर्म्माश्रितां मतिं ।
धर्म्ममाश्रय मा तैक्ष्ण्यं मद्बुद्धिरनुगम्यतां । 44 ॥
तमेवमुक्त्वा सौहार्द्दात् भ्रातरं लक्ष्मणाग्रजः ।
उवाच भूयः कौशल्यां प्राञ्जलिः शिरसा नतः । 45 ॥
अनुमन्यस्व मां देवि गमिष्यन्तमितो वनं ।
शापितासि मम प्राणैः कुरु स्वस्त्ययनानि च । 46 ॥
तीर्णप्रतिज्ञश्च वनात्पुनरेष्याम्यहं पुरीं ।
ययातिरिव राजर्षिः पुरा हित्वा पुनर्द्दिवं । 47 ॥
शोकः संधार्य्यतां मातर्हृदये साधु मा शुच ।
वनवासादिहैष्यामि पुनः कृत्वा पितुर्व्वचः । 48 ॥

my mind accedes." The elder brother of Lukshmuna, having thus affectionately addressed him, bowing, again turned to Koushulya with joined hands. "O goddess, grant me permission to go from hence to the forest; adjured by my very life, dismiss me with thy blessing: My vow being accomplished, I will return again from the forest to the city; even as Yuyati, the royal sage, having relinquished heaven, afterwards returned thither. O mother, restrain thy sorrow; do not indulge even reasonable grief,—I will return from the forest, after performing my father's commands. That the appointment of my father be rendered effectual by thee,—by me,—by Videhee,—by Lukshmuna,

त्वया मया च वैदेह्या लक्ष्मणेन सुमित्रया ।
पितुर्नियोगे स्थातव्यमेष धर्म्मः सनातनः । 49 ॥
अम्ब संहृत्य सम्भारान् दुःखं हृदि निगृह्य च ।
वनवासकृता बुद्धिर्मम धर्म्म्यानुवर्त्त्यतां । 50 ॥
एतद्वचस्तस्य निशम्य माता सुधर्म्ममव्यग्रमविक्लवञ्च ।
मृतेव सञ्ज्ञां प्रतिलभ्य देवी समीक्ष्य रामं पुनरित्युवाच ह । 51 ॥
यथैव ते पुत्र पिता तथाहं गुरुः स्वधर्म्मेण सुहृत्तया च ।
न त्वाऽनुजानामि न मां विहाय सुदुःखितामर्हसि पुत्र गन्तुं । 52 ॥
किं जीवितेनेह विना त्वया मे लोकेन वा किं स्वधया मृतेन ।
श्रेयो मुहूर्त्तं तव सन्निधानं ममैव कृत्स्नादपि जीवलोकात् । 53 ॥

and S*oo*m*i*tra, is the dictate of eternal virtue. O mother, disregard these preparations, and, dismissing thy sorrow, concur in this my determination to depart to the forest." Having heard the words of her son, pious, cool and unperturbed, his mother, like one restored to life, viewing Ram*a*, again addressed him thus: "O son, both by nature and affection am I the object of thy respect, even as is thy father. I can by no means permit thee, O son, to depart, leaving me thus deeply distressed. It is improper for thee to go to the forest. What is life without thee? what are relatives? what, devotion? what, the water of immortality? A moment near thee is

नरैरिवोल्काभिरपोह्यमानो महागजो ध्वान्तमभिप्रविष्टः ।
भूयः प्रजज्वाल विलापमेवं निशम्य रामः करुणं जनन्याः ॥ 54 ॥
स मातरञ्चैव विसंज्ञकल्पामार्त्तञ्च सौमित्रिमभिप्रतप्तं ।
धर्म्मे स्थितो धर्म्ममुवाच वाक्यं यथा स एवार्हति तत्र वक्तुं ॥ 55 ॥
अहं हि ते लक्ष्मण नित्यमेव जानामि भक्तिञ्च पराक्रमञ्च ।
मम त्वभिप्रायमसंनिरीक्ष्य मात्रा सहाभ्यर्द्दसि मा सुदुःखं ॥ 56 ॥
धर्म्मार्थकामाः खलु जीवलोके समीक्षिता धर्म्मफलोदयेषु ।
ये तत्र सर्व्वे स्युरसंशयं मे भार्य्येव वश्याभिमता सपुत्रा ॥ 57 ॥

preferable to all the pleasures of life." As a huge elephant roused from his dark recess by men with torches, did Rama again kindle, on hearing these lamentations of his mother. To her almost frantic, and the deeply afflicted son of Soomitra, Rama, stedfast in the path of duty, again replied in these appropriate words: "O Lukshmuna, I know thy prowess, and thy constant devotedness to me. Comprehending my design, forbear to sorrow with my mother. Virtue, wealth, and the accomplishment of desire, esteemed, among men the fruits of former merit, are included in obedience, as in an obedient, accomplished, and fruitful spouse. That in which

यस्मिंस्तु सर्व्वेस्युरसन्निविष्टा धर्म्मो यतः स्यात्तदुपक्रमेत ।
द्वेष्यो भवत्यर्थपरो हि लोके कामात्मता खल्वपि न प्रशस्ता ॥ 58 ॥
गुरुश्च राजा च पिता च वृद्धः क्रोधात्प्रहर्षादथवापि कामात् ।
यद्व्यादिशेत्कार्य्यमवेक्ष्य धर्म्मं कस्तं न कुर्य्यादनृशंसवृत्तिः ॥ 59 ॥
न तेन शक्नोमि पितुः प्रतिज्ञामिमां न कर्त्तुं सकलं यथावत् ।
स ह्यावयोस्तात गुरुर्नियोगे देव्याश्च भर्त्ता स गतिश्च धर्म्मः ॥ 60 ॥
तस्मिन् पुनर्जीवति धर्म्मराजे विशेषतः स्वे पथि वर्त्तमाने ।
देवी मया सार्द्धमितोऽभिगच्छेत्कथं स्विदन्या विधवेव नारी ॥ 61 ॥
सा मानुमन्यस्व वनं व्रजन्तं कुरुस्व नः स्वस्त्ययनानि देवि ।
यथा समाप्ते पुनराव्रजेयं यथा हि सत्येन पुनर्ययातिः ॥ 62 ॥

all these are not found the wise will not pursue, and in that by which they are secured they will engage. The wealthy are envied, and those devoted to self-gratification, are the objects of contempt. Whatever a preceptor, a king, or an aged person commands, even through anger, desire, or excess of joy, what person, regarding his duty, would not perform? I am therefore unable to neglect the performance of my father's command, even in its utmost extent. Wherefore, O goddess, while thy husband is living, why wouldst thou depart to the forest with me, like a forlorn widow? Grant me permission then, to depart to the wood, O queen, following us with thy ardent wishes, that the vow being accomplished, I may return like Yuyati

यतो ह्यहं केवल राज्यकारणान्न पृष्ठतः कर्त्तुमलं महोदयं ।
अदीर्घकाले नतु देवि जीविते वृणो ऽवरामद्य महीमधर्म्मतः । 63 ॥
प्रसादयन्नरवृषभः स्वमातरं पराक्रमात् जिगमिषुरेव दण्डकान् ।
अथानुजं भृशमनुशास्य दर्शनं चकार तां हृदि जननीं प्रदक्षिणां । 64 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे कौशल्यानुनयो नामाष्टादशः सर्गः ॥

after performing his vow. I cannot merely for a kingdom forego so great a reward; nor for a short season of enjoyment, O queen, can I, to-day, seek paltry grandeur at the expence of virtue. The chief of men, desirous, through self-denial, of departing to the thickets of D*u*nd*u*ka, thus conciliating his mother and advising his younger brother, circumambulated Koush*u*lya, fixing his heart on his journey.

End of the eighteenth Section.

अथ तं व्यथया दीनं सविशेषममर्षितं ।
सरोषमिव नागेन्द्रं रोषविस्फारितेक्षणं । 1 ॥
आसाद्य रामः सौमित्रिं सुहृदं भ्रातरं प्रियं ।
उवाचेदं स धैर्य्येण धारयन् सत्वमात्मवान् । २ ॥
निगृह्य रोषं शोकञ्च धैर्य्यमाक्रम्य केवलं ।
अवमानं निरस्यैनं गृहीत्वा हर्षमुत्तमं । 3 ॥

SECTION XIX.

After this, turning to his beloved brother, the affectionate son of S*oo*m*i*tra, afflicted, displeased, his eyes distorted with rage like those of the sovereign of elephants, the great Ram*a*, restraining himself within the paths of virtue, thus addressed him: "O son of S*oo*m*i*tra, rejecting both anger and grief, arm thyself with patience; suppress thy sense of injury, and with joyful mind, despising the preparations made for my installation, aspire to immortal

उपक्लृप्तं यदेतन्मे अभिषेकार्थमुत्तमं ।
सर्व्वं निवर्त्तय क्षिप्रं कुरु कार्य्यं निरव्ययं । 4 ॥
सौमित्रे यो ऽभिषेकार्थे मम सम्भारसम्भ्रमः ।
अभिषेक निवृत्यर्थे सो ऽस्तु सम्भारसम्भ्रमः । 5 ॥
यस्या मदभिषेकार्थे मानसं परितप्यते ।
माता नः सा यथा न स्यात्सविशङ्का तथा कुरु । 6 ॥
तस्याः शङ्कामयं दुःखं मुहूर्त्तमपि नोत्सहे ।
मनसि प्रतिसंजातं सौमित्रे ऽहमुपेक्षितुं । 7 ॥
न बुद्धिपूर्व्वं नाबुद्धं स्मरामीह कदाचन ।
मातॄणां वा पितुर्व्वाहं कृतमल्पञ्च विप्रियं । 8 ॥

deeds. O son of Soomitra, let the activity employed in prepar ations for my installation, be now employed to prevent it; and labor to console our mother so deeply afflicted by its interruption. I cannot for a moment behold the dreadful distress which corrodes her mind. O Soomitra, at no time, since the exercise of understanding, do I recollect even the smallest degree of unlovely conduct in my father or mother: let my father, true, faithful to his promise, ever valiant, though now become timid through the fear of futurity, be relieved from his apprehensions. The distress of my father,

सत्यः सत्याभिसन्धश्च नित्यं सत्यपराक्रमः ।
परलोकभयाद्भीतो निर्भयोऽस्तु पिता मम ॥ 9 ॥
तस्यापि हि भवेदस्मिन् कर्म्मण्यप्रतिसंहृते ।
सत्यं नेति मनस्तापस्तस्य तापस्तपेच्च मां ॥ 10 ॥
अभिषेकविधानन्तु तस्मात्संहृत्य लक्ष्मण ।
अन्वगेवाहमिच्छामि वनं गन्तुमितः पुरः ॥ 11 ॥
मम प्रव्राजनादद्य कृतकृत्या नृपात्मजा ।
सुतं भरतमव्यग्रमभिषेचयतां ततः ॥ 12 ॥
मयि चीराजिनधरे जटामण्डलधारिणि ।
गते ऽरण्यञ्च कैकेय्या भविष्यति मनः सुखं ॥ 13 ॥

reflecting that these preparations not being stopped, his oath will be violated, affects me deeply. On this account, O L*u*kshm*una*, reject the command for my installation;—I desire to depart hence to the forest without delay. The princess, her design accomplished by my departure, will to-day cause her son Bh*uruta* to be installed without opposition; and, when assuming the koupeen*a*,[1] the antelope skin, and the *juta*, I have departed to the forest, the mind of Kikeyee will be at ease. This steady determination of her's is the work of the deity: It becomes not me therefore to grieve him by whom this

[1] A small piece of cloth used for the sake of decency.

बुद्धिः प्रणिहिता येन मनश्चानुसमाहितं ।
तन्नु नार्हामि संक्लेष्टुं प्रव्रजिष्यामि मा चिरं । 14 ॥
कृतान्त एव सौमित्रे द्रष्टव्यो मद्विवासने ।
राज्यस्य च वितीर्णस्य पुनरेव निवर्त्तने । 15 ॥
कैकेय्याः प्रतिपत्तिर्हि कथं स्यान्मम वेदने ।
यदि तस्यानुभावो ऽयं कृतान्तविहितो भवेत् । 16 ॥
जानासि हि यथा सौम्य न मातृषु ममान्तरं ।
भूतपूर्व्वं विशेषो वा तस्या मयि सुते ऽपि वा ।
सो ऽभिषेकनिवृत्त्यर्थैः प्रवासार्थैश्च दुर्व्वचैः । 17 ॥

determination was produced. I will depart without delay. O son of *Soomitra*, the hand of fate appears in my exile, and the restitution of the kingdom on my return. Why should known guilt be attributed to Kikeyee on account of my exile, if this her intention be the mere decree of fate? O great one, thou knowest, that among the mothers, there was before nothing contrary to me; nor any distinction between me and the son of Kikeyee. By these cruel and angry words, frustrating my installation and demanding my exile, I suffer nothing beyond the decree of fate. How else could she, a princess of the best disposition, her nature remain-

उग्रैर्वाक्यैरहं तस्या नान्यं दैवात्समर्थये ।
कथं प्रकृति सम्पन्ना राजपुत्री तथा गुणा ॥ 18 ॥
ब्रूयात्सा प्राकृतेव स्त्री मत्पीड्यं भर्तृसन्निधौ ।
यदचिन्त्यन्तु तद्दैवं भूतेष्वपि न हन्यते ।
व्यक्तं मयि च तस्याञ्च पतितो हि विपर्य्ययः ॥ 19 ॥
कश्च दैवेन सौमित्रे योद्धुमुत्सहते पुमान् ।
यस्य न ग्रहणं किञ्चित्कर्म्मणो ऽन्यत्र दृश्यते ॥ 20 ॥
सुखदुःखे भयक्रोधौ लाभालाभौ भवाभवौ ।
यस्य किञ्चित्तथाभूतं न तु दैवस्य कर्म्म तत् ॥ 21 ॥
ऋषयो ऽप्युग्रतपसो दैवेनाभिप्रचोदिताः ।
उत्सृज्य नियमांस्तीव्रान् भ्रंश्यन्ते काममन्युभिः ॥ 22 ॥

ing unaltered, like a vulgar woman utter such grievous things in the presence of her husband? What is inscrutable to mortals is divine and unalterable.[1] Behold, what adverse circumstances have fallen out between myself and her! What man, O son of Soomitra, dares contend with the fixed decrees of heaven, the comprehending of which frustrates not the event? Pleasure and pain, fear and anger, binding or loosing, gain or want of success, when occurring without human contrivance, are they not the effects of a divine decree? Even the sages who practise the most severe acts of mortification, urged on by fate, abandoning the strictest vows, have fallen by

[1] A commentator interprets this phrase as denoting that which cannot be prevented from taking place by the gods (viz. Bruhma, Vishnoo, and Shiva.)

असङ्कल्पितमेवेह यदकस्मात् प्रवर्त्तते ।
निवर्त्यारब्धमारम्भैर्न तु दैवस्य कर्म्म तत् । 23 ॥

एतया तत्वया बुद्ध्या संस्तभ्यात्मानमात्मना ।
व्याहते ऽप्यभिषेके मे परितापो न विद्यते । 24 ॥

तस्माद् परितापः संस्त्वमप्यनुविधाय मां ।
प्रतिसंहारय चिप्रामाभिषेचनिकीं क्रियां । 25 ॥

एभिरेव घटैः सर्व्वैरभिषेचनसंभृतैः ।
मम लक्ष्मण तापस्ये व्रतस्नानं भविष्यति । 26 ॥

अथ वा किं ममैतेन राज्यद्रव्यमयेण तु ।
उद्धृतं मे स्वयं तोयं व्रतादेशं करिष्यति । 27 ॥

concupiscence or angry passions. I's not this sudden interruption of the installation stopped in its very commencement, the work of fate? Thus viewing things as they are in reality, and calming thy mind, distress will no more be felt on account of my interrupted inauguration. Calmed by this idea, cleave to me, and disregard the pageantry of the installation. With these jars brought hither for my inauguration, let the initiatory ablution to my vows of ascetic life, O *Lukshmuna*, be performed. Yet what have I now to do with these appendages to royalty? Water drawn by myself shall perform the introductory ceremony. O *Lukshmuna*, be not distressed at this reverse of fortune, whether our residence be in a palace or a forest.

मा च लक्ष्मण सन्तापं कार्षीर्लक्ष्म्या विपर्य्यये ।
राज्यं वा वनवासो वा वनवासो महोदयः ॥ 28 ॥
न लक्ष्मणास्मिन्मम राज्यविघ्ने माता यवीयस्यतिशङ्कनीया ।
दैवाभिपन्ना न पिता कथञ्चित् जानासि दैवं हि तथा प्रभावं ॥ 29 ॥
इति ब्रुवति रामे तु लक्ष्मणोऽवाक्शिरा इव ।
ध्यात्वा मध्यं जगामाशु सहसा दुःखहर्षयोः ॥ 30 ॥
तथा तु बद्ध्वा भ्रुकुटीं भ्रुवोर्मध्ये नरर्षभः ।
निशश्वास महासर्पो बिलस्थ इव रोषितः ॥ 31 ॥
तस्य दुष्प्रतिवीक्ष्यन्तत् भ्रूकुटीसहितन्तदा ।
बभौ क्रुद्धस्य सिंहस्य मुखस्य सदृशं मुखं ॥ 32 ॥

A forest residence is productive of the most salutary effects. My chief mother[1] and my father are not to be blamed on account of this interruption of my installation, it is occasioned, O Lukshmuna, by the decree of heaven. Art thou ignorant of the power of fate? Rama having thus spoken, Lukshmuna, ruminating with down-cast countenance, was filled both with distress and joy. Sternly fixing his brows, this great one breathed like an enraged serpent in its hole; his frowning face appeared dreadful as that of an angry

1 Kikeyee.

अग्रहस्तं विधुन्वंस्तु हस्ती हस्तमिवात्मनः ।
तिर्य्यगूर्द्धं शरीरे च पातयित्वा शिरोधरां । 33 ॥
अग्राक्ष्णा वीक्षमाणस्तु तिर्य्यग्भ्रातरमब्रवीत् ।
अस्थाने सम्भ्रमो यस्य जातो वै सुमहानयं । 34 ॥
धर्म्मदोषप्रसङ्गेन लोकस्यानतिशङ्कया ।
कथं ह्येतदसंभ्रान्तस्त्वद्विधो वक्तुमर्हति । 35 ॥
यथा ह्येवमशौण्डीरं शौण्डीरः क्षत्रियर्षभः ।
किन्नाम कृपणं दैवमशक्तमभिशंससि । 36 ॥
पापयोस्ते कथं नाम तयोः शङ्का न विद्यते ।
सन्ति धर्म्मोपधाः श्लक्ष्णा धर्म्मात्मन् किं न बुध्यसे । 37 ॥

lion his hands shaking like the probiscis of an elephant, and his body erect, with an averted but stedfast eye, thus addressed his brother: "Ill timed is this strange fear of failing in virtue, or of acting dishonorably. What! does it become a chief kshu*trĭya*, fearless, and able to controul the decrees of fate, to say as thou hast done that fate is irrevocable, and misery unavoidable? Hast thou no suspicion of those two wicked persons? hast thou not yet learned, O virtuous one, that their pretensions to virtue are merely specious? If, O

तयोः सुचरितं स्वार्थं शाठ्यात्परिजिहीर्षतोः।
यदि नैवं व्यवसितं स्याद्धि प्रागेव राघव । ३८ ॥
तयोः प्रागेव दत्तश्च स्याद्वरःप्रकृतश्च सः ।
लोकविद्विष्टमारब्धं त्वदन्यस्याभिषेचनं । ३९ ॥
नोत्सहे सहितं वीर तत्र मे क्षन्तुमर्हसि ।
येनैवमागता द्वैधं तव बुद्धिर्महामते । ४० ॥
सो ऽपि धर्म्मो मम द्वेष्यो यत्प्रसङ्गाद्विमुह्यसि ।
कथं त्वं कर्म्मणा शक्तः कैकेयी वशवर्त्तिनः । ४१ ॥
करिष्यसि पितुर्वाक्यमधर्म्मिष्ठं विगर्हितं ।
यद्ययं किल्बिषाद्भेदःकृतो ऽप्येवं न गृह्यते । ४२ ॥

Raghuva, this scheme of theirs, for rejecting thee to subserve their own purpose, had not been an old plan, the offspring of deceit, this promise of theirs had been fulfilled long ago. Forgive me, O hero; I cannot bear the detested installation of another. That sense of duty, by which thy mind has been decided, and in the praises of which thou art absorbed, is insufferable to me. Why wilt thou, devoted to virtue, fulfil the unjust and despicable commands of our father. That thou perceivest not, this change to have been effected by a specious kind of hypocrisy, heightens my distress. How canst thou find in thy heart to perform this undertaking, contemned among men, at the command of

जायते तत्र मे दुःखं धर्म्मसङ्गश्च गर्हितः ।
तवायं धर्म्मसंयोगो लोकस्यास्य विगर्हितः ।
मनसापि कथं कामं कुर्य्यास्त्वं कामवृत्तयोः । 43 ॥
तयोस्त्वहितयोर्नित्यं शत्र्वोः पित्रभिधानयोः ।
यद्यपि प्रतिपत्तिस्ते दैवी चापि तयोर्म्मतं ।
तथाप्युपेक्षणीयन्ते न मे तदपि रोचते । 44 ॥
विक्लवो वीर्य्यहीनो यः स दैवमनुवर्त्तते ।
वीराः सम्भावितात्मानो न दैवं पर्य्युपासते । 45 ॥
दैवं पुरुषकारेण यः समर्थः प्रवाधितुं ।
न दैवेन विपन्नार्थः पुरुषः सोऽवसीदति । 46॥

those who occupying the situation of parents, are constantly indifferent to our welfare, and even our enemies? Were this scheme of theirs even a divine apportment, it ought to be disregarded by thee; it by no means pleases me. Let weak minds and those destitute of heroism, regard the appointments of fate; but let not heroes, men of renown, regard such bugbears. It becomes not him to be dejected, who, stripped of his rights by a decree of the gods, is able to controul that decree by his own prowess. People shall to-day behold the power both of divine decrees, and of man. The respective strength or weakness of the gods and of men shall appear this day

द्रक्ष्यन्ति त्वद्य दैवस्य पौरुषं पुरुषस्य च ।
दैवमानुषयोरद्य व्यक्ताव्यक्तिर्भविष्यति । 47 ॥
अद्य मे पौरुषहतं दैवं द्रक्ष्यन्ति वै जनाः ।
यैर्दैवादाहतन्तेऽद्य दृष्टं राज्याभिषेचनं । 48 ॥
अत्यङ्कुशमिवोद्दामं गजं मदजलोद्धतं ।
प्रधावितमहं दैवं पौरुषेण निवर्त्तये । 49 ॥
लोकपालाः समस्तास्ते नाद्य रामाभिषेचनं ।
न च कृत्स्नास्त्रयो लोका विहन्युः किम्पुनः पिता । 50 ॥
यैर्विवासस्तवारण्ये मिथो राजन् समर्थितः ।
अरण्ये ते विवत्स्यन्ति चतुर्दश समास्तथा । 51 ॥

Those who have beheld the installation prevented by the decree of the gods, shall to day see this decree rendered abortive by my valor. Springing forth like an intoxicated and furious elephant who has burst his chain and escaped from his keeper, I will, by my own prowess, prevent the decree of the gods. All the guardians[1] of the world, or of the whole, three worlds, cannot this day prevent Rama's installation; how much less then my father? O king, those by whom thy exile to the wilderness has been effected, shall in their turn spend fourteen years in the forest. I will frustrate the hope which my

[1] Viz. *Indra*, the east. Ugni, south-east. Y*uma* south. Nirit*a*, south-west. V*uroona*, West. M*uroot*, north-west. K*oovera*, north east. Sh*i*v*a*, north-west. Br*uhma*, above, and *Ununta*, below.

अहं तदाशां धक्ष्यामि पितुस्तस्याश्च या तव ।
अभिषेकविघातेन पुत्रराज्याय वर्त्तते । 52 ॥
मद्बलेन विरुद्धाय न स्याद्दैवबलं तथा ।
प्रभविष्यति दुःखाय यथोग्रं पौरुषं मम । 53 ॥
ऊर्द्ध्वं वर्षसहस्रान्ते प्रजापाल्यमनन्तरं ।
आर्य्यपुत्राः करिष्यन्ति वनवासं गते त्वयि । 54 ॥
पूर्व्वराजर्षि वृत्त्या हि वनवासो विधीयते ।
प्रजा निक्षिप्य पुत्रेषु पुत्रवत्परिपालने । 55 ॥
स चेद्राजन्यनेकाग्रे राज्यविभ्रमशङ्कया ।
नैवमिच्छसि धर्म्मात्मन् राज्यं राम त्वमात्मनि । 56 ॥

father and Kikeyee entertain, of placing her son in the kingdom, by setting aside thine installation. The power of the divine decree shall be less efficacious in supporting those who oppose it, than my fierce valor, exerted to distress thy foe. A thousand years hence, retire to the forest, leaving thy excellent offspring to govern the kingdom. To remove to the forest after consigning their subjects, to the gentle sway of their sons, was formerly the custom of the royal sages. If O virtuous Rama, through fear of its being insecure, thou desirest not to possess thine own inheritance, I protest to thee, O hero, that I will protect thee and thy kingdom as the shores protect the sea. If I fail may I never be ranked among heroes. Be installed with these auspicious pre-

प्रतिजाने च ते वीर मा भुवं वीरलोकभाक् ।
राज्यञ्च तव रक्षेय महं वेलेव सागरं । 57 ॥
मङ्गलैरभिषिञ्चस्व तत्र त्वं व्यापितो भव ।
अहमेको महीपालानलं वारयितुं बलात् । 58 ॥
न शोभार्थाविमौ बाहू न धनुर्भूषणाय मे ।
नासिराबन्धनार्थाय न शराः स्तम्भहेतवः । 59 ॥
अमित्रमथनार्थाय सर्व्वमेतच्चतुष्टयं ।
न चाहं काममत्यर्थं यः स्याच्छत्रुर्म्मतो मम । 60 ॥
असिना तीक्ष्णधारेण विद्युच्चलितवर्च्चसा ।
प्रगृहीतेन वै शत्रुं वज्रिनं वा न कल्पये । 61 ॥

parations and assume the kingdom. I alone, by my single prowess, will oppose the adverse princes. These arms of mine are not intended for shew, nor is my bow a mere ornament; my scimitar is not designed merely to hang at my side, nor are my arrows intended for pillars; for the sake of crushing an enemy are these intended. I therefore desire no truce with one esteemed my real enemy. Once unsheathing my keen scimitar, refulgent as the lightning, I regard not even the god who wields the thunder-bolt. The field shall be rendered impassable, strewed by my scimitar with the trunks of ele-

खड्गनिष्पेषनिष्पिष्टैर्गहना दुश्चरा च मे।
हस्त्यश्वरथिहस्तोरुशिरोभिर्भविता मही। 62 ॥
खड्गधाराहता मेऽद्य दीप्यमाना इवाग्नयः
पतिष्यन्ति द्विषो भूमौ मेघा इव सविद्युतः। 63 ॥
बद्धगोधाङ्गुलित्राणे प्रगृहीतशरासने।
कथं पुरुषमानी स्यात्पुरुषाणां मयि स्थिते। 64 ॥
वहुभिश्चैकमत्यस्यन्नेकेन च वहून् जनान्।
विनियोक्ष्याम्यहं वाणान् नृवाजिगजमर्मसु। 65 ॥
अद्य मेऽस्त्रप्रभावस्य प्रभावः प्रभविष्यति।
राज्ञश्चाप्रभुतां कर्त्तुं प्रभुत्वञ्च तव प्रभो। 66 ॥

phants, the thighs of horses, and the heads of charioteers. To day the enemies slain by my flaming faulchion, falling on the ground shall cause it to resemble a land glowing with the sheeted lightning. When, binding on the godha[1] and the *Ungulutrana*,[2] I stand armed with my bow, who among the brave will esteem himself a man? Now striking a single foe, and now a numerous host, I will send my shafts into the most vulnerable part of men, horses, and elephants. To day, O chief, shall the energy of my weapons be exerted to destroy the power of the king and establish thine. In opposing those who now oppose thy installment shall these two hands, accustomed to the perfume of

1 A guard of leather or metal for the finger.

2 Guard of leather for the wrist and arms.

अभिषेचनविघ्नस्य कर्तृणां ते निवारणे ।
अद्य चन्दनसारस्य केयूरामोक्षणस्य च । 67 ॥
वसूनां च विमोक्षस्य सुहृदां पालनस्य च ।
अनुरूपाविमौ बाहू राम कर्म्म करिष्यतः । 68 ॥
ब्रवीहि कोऽद्यैव मया वियुज्यतां तवासुहृत्प्राणयशः सुहृज्जनैः ।
यथा तवेयं वसुधावशे भवेत्तथैव मां शाधि तवास्मि किङ्करः । 69 ॥
विसृज्य वाष्पं परिसान्त्व्य चासकृत् स लक्ष्मणं राघववंशवर्द्धनः ।
उवाच पित्रोर्वचनं व्यवस्थितं निबोध मामेष हि सौम्य सत्पथः ॥70॥

sandal wood, and to beautiful ornaments, to distribute wealth and preserve my friends, be employed in behalf of Rama. Tell me what foe shall, this day together with his friends, lose both life and fame? Order me to do that by which these thy possessions shall be secured to thee—I am at thy command."[1]

The increaser of the family of Rughoo, wiping away the tears, and repeatedly consoling Lukshmuna, replied, " O excellent one, attend to what which our father hath taught us. This is the right way." Raghuva thus with

1 Lukshmuna, is in this poem esteemed an incarnation of the serpent shesha; this the commentators alledge as the reason of his having a predominant share of the Ruja-goona, or the principle of passion.

भक्त्या रामस्य संरब्धं लक्ष्मणं पितरम्प्रति ।
श्लक्ष्णैः सानुनयैर्व्वाक्यैः शमयामास राघवः । 71 ॥
सौमित्रे नैतदाश्चर्य्यं मद्भक्त्याय त्वमिच्छसि ।
व्यसनार्णवसम्मग्नमुद्धर्त्तुं माम्बलादिव । 72 ॥
पुण्यशीलस्तु धर्म्मात्मा सत्यधर्म्मपरायणः ।
पार्थिवो नानृतं कर्त्तुं न्याय्यो लोकगुरुर्म्मया । 73 ॥
सत्यप्रतिज्ञं कृत्वा तु पितरं धर्म्मवत्सलं ।
पुण्यां कीर्त्तिमवाप्स्यामि प्रेत्य चेह च शाश्वतीं । 74 ॥
यदि त्वस्ति मयि स्नेहो भक्तिर्व्वा तव लक्ष्मण ।
अतो निवर्त्तयिता त्वं पापबुद्धिं समुत्थितां । 75 ॥

engaging words appeased Lukshm*una*, who, through attachment to him, had reviled his father. " O son of Soom*i*tra it is not wonderful, that, devoted to my interests, thou shouldest desire to raise me by force out of this sea of misfortune; yet ought not the king, devout, virtuous, attached to justice and truth, and venerable among men, to be compelled through me to falsify his word. Having verified the engagement of my father, devoted to virtue and truth, I shall obtain pure and eternal fame, both in this and a future world, If, O Lukshm*una*, thou possess affection and devotedness to me, quench this evil thought which has risen in thy mind. I cannot find in my heart to do

धर्म्मात्मनः प्रभवतः कृतज्ञस्य महात्मनः ।
पितुरस्याप्रियं कर्त्तुं नेच्छामि मनसाप्यहं । 76 ॥
यदीच्छसि प्रियं कर्त्तुं मम नित्यमभीप्सितं ।
ततो मयि गते भक्त्या शुश्रूष्यो नृपतिस्त्वया । 77 ॥
निर्व्यलीकेन मनसा प्रत्यक्षं दैवतं यथा ।
यथा यथा न तप्येयुर्व्वनवासं गते मयि । 78 ॥
मातरश्चाविशेषेण शुश्रूष्याः सर्व्वशस्त्वया ।
भरतश्चापि धर्म्मात्मा द्रष्टव्यो ऽहमिव त्वया । 79 ॥
परिपाल्यश्च यत्नेन मम प्रियचिकीर्षुणा ।
इमां धर्म्मधुरं गुर्व्वीं तव वक्ष्यामि राघव । 80 ॥

an undutiful thing. My father, the pious, the mighty, the grateful, the magnanimous, I cannot indulge the thought of displeasing. If thou desire to fulfil the highest wish of my heart, when I am gone to the wood, serve my father with the most diligent attention. With an undissembling mind, so act, that he who is my tutelary deity, may feel no distress after my departure to the forest; and let my mothers receive from thee the most respectful attention: Let the pious Bh*uruta* be esteemed as myself, and be served with care by thee as desirous of fulfilling my wishes. O son of R*ughoo*, I mention

भरतेन सहेमां त्वं गुर्वीं राज्यधुरं वह ।
इत्युक्तवचनं रामं बभाषे लक्ष्मणस्तदा । 81 ॥
अप्रकम्प्यं स्थितं धर्म्मे पुरन्दरमिवानुजः ।
लोकनाथ गतिर्या ते सा ममापि भविष्यति । 82 ॥
वने वत्स्याम्यहमपि शुश्रूषानिरतस्तव ।
त्वया त्यक्तामहमपि परित्यक्ष्ये पुरीमिमां । 83 ॥
त्वदृते न हि मे वस्तुं स्वर्गेऽपि रमते मनः ।
यद्यस्ति मयि ते स्नेहो भक्तोऽयं वीर मामिति । 84 ॥
ततो मामनुगच्छन्तं न निवर्त्तितुमर्हसि ।
वने निवसतस्तेऽहं नानावनविचारिणः । 85 ॥

to thee these important duties, sustain with Bhuruta this great weight of empire." Lukshmuna now replied to the unsha ken Rama, as Oopendra replied to Indra; "O lord of the world, thy lot shall be mine. I will reside in the forest, devoted to thy service. This city, abandoned by thee, I will also abandon; without thee my mind could find no pleasure even in heaven. If thou have any affection towards me, O hero, be gracious to me, thy devoted servant. Do not prevent me from following thee. To thee residing in the forest, and wandering though its various thickets, will I constantly bring flowers, and fruits of exquisite flavor. I will be thy helper in

आहरिष्यामि पुष्पाणि स्वादूनि च फलानि च ।
सहायस्ते भविष्यामि दुर्गेषु विषमेषु च । 86 ॥
आज्ञाकरस्ते भृत्यो ऽहं भविष्यामि महावने ।
सर्व्वभावानुरक्तम्मां न परित्यक्तुमर्हसि । 87 ॥
पश्य मामार्य्यपुत्रस्त्वं पूज्यश्चासि गुरुश्च मे ।
पानीयमाहरिष्यामि पुष्पमूलफलानि च । 88 ॥
साधयिष्यामि चाहारं वने निवसतः प्रभो ।
अनुजानीहि मामार्य्य निश्चितं धर्म्मवत्सलं । 89 ॥
अनुगन्तुं कृतमतिं कृतज्ञं शरणागतं ।
न निवर्त्तयितव्यो ऽहं सर्व्वथा रघुनन्दन । 90 ॥

thy unparalleled afflictions. Command me, I will attend thee in the great forest, as a menial servant. Do not discard me completely devoted to thee. Look upon me; thou, art the son of my venerable parent, the object of my adoration, thou art my teacher: I will bring thee drink, and flowers, and roots, and fruits; O my lord, I will prepare thy food, as long as thou residest in the forest. O excellent one, devoted to virtue, permit me to follow thee with a mind decided, grateful, and resting in thee, thou joy of *Rughoo's* race. I am not to be diverted from this undertaking. O *Rama*, abandoned by thee, I feel no desire to prolong existence; my sted-

न हि राम त्वया त्यक्तो जीवेयमिति मे मतिः ।
न निवर्त्तयितुं शक्या बुद्धिरेषा मम स्थिरा ॥ 91 ॥
स भवाननुजानातु ममानुगमनं वने ।
सोऽनुनीतो बहुविधं लक्ष्मणेन यशस्विना ॥ 92 ॥
बाढमित्यब्रवीद्रामो लक्ष्मणं भ्रातृवत्सलं ।
सह यास्यामि सौमित्रे त्वयाहं गहनं वनं ।
भवान् हि परमो बन्धुः सखा भक्तः प्रियश्च मे ॥ 93 ॥
तथा च रामं गमने धृतव्रतं समीक्ष्य देवी रुदती भयातुरा ।
उवाच भूयो हृदयेन तप्यता सुखोचिता दुःखपरिप्लुता भृशं ॥ 94 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे लक्ष्मणानुनयो नामैकोनविंशः सर्गः ।

fast mind cannot be made to desist from its purpose. Command me then to follow thee to the forest." Supplicated thus in various ways by the renowned Lukshmuna, Rama, assenting to the wish of Lukshmuna, devoted to his brother, replied; "O son of Soomitra, I will go with thee to the thick forest. Thou art my true friend; my companion, devoted and beloved." The weeping queen, distressed, worthy of happiness, but overwhelmed with misery, looking at Rama firmly fixed in his resolution of going to the forest, now replied with inward anguish.

End of the nineteenth Section.

एवं रामवचः श्रुत्वा लक्ष्मणानुनयन्तथा ।
दीर्घमुष्णाश्च निःश्वस्य कौशल्या वाक्यमब्रवीत् । 1 ॥
यदि धर्म्मं पुरस्कृत्य पुत्र वर्त्तितुमिच्छसि ।
ततो मे वचनं धर्म्म्यं शृणु धर्म्मभृताम्वर । २ ॥
त्वं हि लब्धो मया कृच्छ्रैस्तपोभिर्नियमैस्तथा ।
वचनं मे त्वया कार्य्यमतः पुत्र विशेषतः । 3 ॥

SECTION XX.

Hearing these expostulations of Ram*a* and L*u*kshm*u*n*a*, K*ou*sh*u*lya, fetching a deep sigh, replied, "If thou, O son, preferring duty to all other things, desire to continue therein, attend, O chief of the pious, to my virtuous instructions. Obtained by me with difficulty, by austerities and vows, it becomes thee, my son, to regard my word as thy rule of conduct. Thou, O Ram*a*, when a child, wast nourished by me with the greatest

आशया यरया राम शिशुश्च परिपालितः।
तत्समर्थे! ऽद्य मां दीनां परिरक्षितुमर्हसि। 4 ॥
पश्य मामद्य पुत्र त्वं जीवितेन वियोजितां।
न सकामां सपत्नीं मे कैकेयीं कर्तुमर्हसि। 5 ॥
न चापि राम शक्ताहं विप्रकारान् पृथग्विधान्।
सोढुं सकाशे कैकेय्याः परिभूता विशेषतः। 6 ॥
नित्यं कालं सपत्नीभिर्भृशं विप्रकृता सती।
पुत्रच्छायां समाश्रित्य भवामि सुस्थमानसा। 7 ॥
साहमद्य न शक्यामि जीवितुं शर्वरीमिमां।
फलिना पादपेनेव फलकाले वियोजिता। 8 ॥

hopes; now thou hast attained manhood it becomes thee to protect thy helpless mother. O son, behold me this day, separated from life; it becomes thee not to fulfil the desire of my rival Kikeyee; I am unable, O Rama, to endure the imperious mandates of the domineering Kikeyee, remaining near her. Yet though constantly insulted by my rival consorts, I am now at ease under the shadow of my son; but this night—I shall be unable to survive; I am like a fruitful tree stripped of its glory in the very season of

मा पुत्त्रक वचः कार्षीः स्त्रीविधेयस्य भूपतेः ।
कामकारप्रवृत्तस्य दुष्कृतेरधमैरिव ॥ 9 ॥
योऽतीत्य धर्म्मं पौराणमिक्ष्वाकूणां कुलोचितं ।
त्वामतिक्रम्य भरतमभिषेक्तुमिहेच्छति ॥ 10 ॥
अपि चेयं पुरा गीता गाथा सर्व्वत्र विश्रुता ।
मनुना मानवेन्द्रेण तां श्रुत्वा मे वचः कुरु ॥ 11 ॥
गुरोरप्यवलिप्तस्य कार्य्याकार्य्यमजानतः ।
कामकारप्रवृत्तस्य न कार्य्यं ब्रुवतो वचः ॥ 12 ॥
दशविप्रानुपाध्यायो गौरवेणातिरिच्यते ।
उपाध्यायान्दश पिता तथैव चातिरिच्यते ॥ 13 ॥

fruit. O son, as thou wouldst disregard the word of a vile, unclean person, so disregarding the word of this uxorious, arbitrary king, who, regardless of the ancient virtue which distinguished the family of the *I*kshwak*oos*, rejecting thee, is desiring to inaugurate Bh*uruta*. Moreover regarding my word, attend to the stanza formely delivered by M*unoo*, chief of men, and universally acknowledged. " The commands of a superior acting arbitrarily, intoxicated, unacquainted with what ought to be done, are unworthy of regard. A preceptor excels in dignity ten brahm*uns*, and a father exceeds ten preceptors;

पितॄन्दश च मातैका सर्व्वाम्वा पृथिवीं विभो ।
गुरुत्वेनाभिभवति को ऽस्ति मातृसमो गुरुः । 14 ॥
पतिता गुरवस्त्याज्या माता तु न कथञ्चन ।
गर्भधारणपोषाभ्यां तेन माता गरीयसी । 15 ॥
साहन्ते पितृतो राम धर्म्मतो गौरवाधिका ।
माननीया विशेषेण यथा धर्म्मविदो विदुः । 16 ॥
अतो ममापि ते कार्य्यं शासनं गुरुवत्सल ।
अभिषिच्यस्व धर्म्मेण राज्ये राजीवलोचन । 17 ॥
यदि त्वमेतन्मम भाषितं हितं कुलोचितं सत्पुरुषैर्निसेवितं ।
यथावदुक्तं न करिष्यसे ततश्चिराय यास्यामि यमक्षयं मृता । 18 ॥

and one mother, O great one, is greater than ten fathers, and more to be regarded than the whole world; what teacher then is equal to a mother? A fallen spiritual guide may be abandoned; a mother never. On account of bearing the child in the womb, and rearing him up, a mother exceeds in authority all others." Therefore, O Rama, am I greater in point of duty, and more to be regarded than even thy father, according to the word of the sages versed in sacred duties. It becomes thee then to obey me. O son, affectionately regardful of thy superiors. O lotos-eyed, as the dictate of virtue, be installed in the kingdom. If thou wilt not perform this my command beneficial, worthy of thy race, and agreeing with the decisions of the sages, I, expiring, will abide for a long time in the house of Yuma."

अथानुनेतुं चक्रे ऽसौ मातरं यत्नमास्थितः ।
प्रश्रितैर्मधुरैर्वाक्यैर्हेतुमद्भिश्च राघवः ॥19॥
मम चैव भवत्याश्च राजा प्रभवति प्रभुः ।
न प्रभुत्वमतस्ते ऽस्ति मम देवि निवर्त्तने ॥ 20 ॥
दातुमर्हसि मे ऽनुज्ञां देवि धर्म्मभृतांवरे ।
वनवासाय वर्षाणि नव पञ्च च सुव्रते ।
र्त्ता हि दैवतं स्त्रीणां भर्त्ता चेश्वर उच्यते ॥ 21 ॥
अतस्ते शासनं भर्त्तुर्न व्याहन्तव्यमेव हि ।
पुनरागमनं मे त्वमाशंसयितुमर्हसि ॥ 22 ॥

Raghu*va* now, full of care, began to supplicate his mother with soft, reasonable and persuasive words: "O goddess, the king is the sovereign who rules both me and thee; thou hast no authority to turn me back. O queen, truly pious, chief of the devout, permit my departure to the forest for fourteen years. The husband is called the god of the wife; the command of a husband therefore thou art unable to cancel. Having accomplished the vow I shall through thy blessing return. Though now in distress I shall undoubtedly return in happiness. Be tranquil therefore and dismiss thy grief. When I have

पतिव्रता नित्यमेव भर्त्तुराज्ञापरा सदा ।
तीर्णप्रतिज्ञ एष्यामि त्वत्प्रसादादहं पुनः ।
अरिष्टः कुशली चेह तस्मात्संशाम्य मा शुचः । 23 ॥
वनम्प्रविष्टः क्षेमेण भ्रात्रा च सह सीतया ।
प्रसीद देवि मा कार्षीर्मदर्थं शोकमन्वपि । 24 ॥
कुले जातासि विस्तीर्णे राज्ञाममिततेजसां ।
सद्गुणा ख्यातयशसां कोशलानां महात्मनां । 25 ॥
कुलशीलगुणाचारधर्मज्ञासि यतव्रते ।
दैवतन्ते गुरुश्चैव भर्त्ता देवि प्रसीद मे । 26 ॥

auspiciously entered the forest with my brother and Seeta, O queen, dismiss all sorrow on my account. Thou art descended from the long extending race of the kings of Kosh*ula*, excellent and renowned, and of unmeasurable glory. Thou knowest, O eminent in devotion, what thy family, duty, virtue, reason demand of thee. Forgive me, O goddess, but thy husband is thy teacher and thy deity. It is not reasonable for thee to render void the command of this powerful one through thy affection for me; the command of a preceptor is immutable and on me peculiarly binding. It will be productive of the

मत्स्नेहान्नार्हसे तस्य मतं शक्रस्य वर्त्तितुं ।
निर्व्विकारं गुरो राज्ञा मया कार्य्यो विशेषतः । 27 ॥
श्रेयो ह्येवं भवत्याश्च मम चैव विशेषतः ।
कार्कश्याद्बालभावाद्वा न कुर्य्यांश्चेत्पितुर्व्वचः ।
ततो ऽहं प्रतिषिद्धः स्यां भवत्या विषयेच्छया । 28 ॥
किम्पुनर्य्यस्य मे देवि स्वभावनियता मतिः ।
भूयो ऽपि वर्द्धनीयैव भवत्या विनयज्ञया । 29 ॥
न ते राजा किञ्चिदपि वक्तव्यो मदपेक्षया ।
प्रतीपमप्रियम्वापि न च कार्य्यं प्रसीद मे । 30 ॥

highest felicity both to thee and me. If through the fear of its difficulty, or through the tenderness of youth, I had avoided formerly performing the command of my father, I should have been admonished by thee, desirous of family comfort; how much more then ought this my determined resolution to be encouraged by thee O queen, skilled in the art of persuasion. It is improper for thee say or do any thing contradictory or displeasing to the king on my account; (pardon me,) neither should any thing unlovely

कैकेयी वा महाभागा भरतो वा महायशाः ।
अल्पमप्यप्रियं वाक्यं न वक्तव्यं प्रसीद मे ॥ ३१ ॥
यथाहमिव द्रष्टव्यो भरतः सर्व्वथा त्वया ।
कैकेयी भगिनीवच्च द्रष्टव्या स्नेहतस्त्वया ॥ ३२ ॥
विरुध्यन्ते न बलिभिर्बुद्धिमन्तः कथञ्चन ।
बलहीनैरपि तथा विरुध्यन्ते न संहतैः ॥ ३३ ॥
तत्कथं सह पित्राहं विरुध्येयं महात्मना ।
भ्रात्रा वा भरतेनाद्य भक्तेनानपकारिणा ॥ ३४ ॥
धर्म्मात्मना विनीतेन प्राणेभ्यो ऽपि प्रियेण च ।
कथं नाम विरुध्येयं सह तेन महात्मना ॥ ३५ ॥

be said to the fortunate Kikeyee, or to the highly renowed Bh*uruta*: Excuse me, it will be right for Bh*uruta* to be regarded in all respects as myself. Let Kikeyee also be regarded by thee with the affection of a sister. Wise men contend not with the strong, nor with a multitude of those destitute of strength; how then shall I contend with my great father? or how, to-day, my brother the magnanimous Bh*uruta*, devoted to me, by no means a foe, with virtuous, humble, and beloved even beyond life? Bh*uruta* will to day obtain the coadjutorship in the kingdom by the gift of his father; what fault

पित्रा दत्तं यदा राज्यं भरतो यद्यवाप्स्यति ।
तत्र दोषो ऽस्ति कस्तस्य भरतस्य महात्मनः । 36 ॥
अभिसृष्टं पुरा राज्ञा कैकेयी भर्त्तृतो वरं ।
यदि गृह्णाति कस्तस्या दोषस्तत्र ब्रवीहि मे । 37 ॥
राजा च प्राक् प्रतिश्रुत्य दद्यात्यस्मै यदा वरं ।
भीतो ऽनृतात्तत्र दोषः को राज्ञः सत्यवादिनः । 38 ॥
व्यक्तमेतं परं धर्म्मं भर्त्ता ते देवि मन्यते ।
चलेद्धि धर्म्माद्राजेति न स कालो भविष्यति । 39 ॥
श्रुतधर्म्मार्थतत्त्वो हि साधुः सद्वृत्तमास्थितः ।
सत्यज्ञः सत्यवाग्राजा न हि धर्म्माच्चलिष्यति । 40 ॥

then can be charged on the magnanimous Bh*uruta*? If Kikeyee accept from her husband the favor formerly promised by the king, tell me, what of blame can be attached to her? If the king, from his dread of falshood, bestow the favor formerly promised, what fault is to be charged on the speaker of truth? O goddess, thy husband regards truth, that excellent virtue; may the time never arrive when the king shall recede from righteousness. Having imbibed the first principles of virtue, a sovereign, devout, faithful, acquainted with duty, will not recede from virtue. It becomes not those

सा त्वं सद्वृत्तकुशलच्छिन्नधर्म्मार्थसंशया ।
न धर्म्मज्ञं नरपतिं द्वेषतो गन्तुमर्हसि । 41 ॥
प्रसीदानुनयामि त्वां नानुशास्मि कथञ्चन ।
अनुजानीहि मां मातर्व्वनवासाय दीक्षितं । 42 ॥
एवं स रामो नतवृद्धिभावो वनं प्रवेष्टुं सह लक्ष्मणेन ।
भूयो वचः सानुनयं बभाषे तां मातरं धर्म्मभृतांवरिष्ठः । 43 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे कौशल्यानुनयो
नाम विंशतितमः सर्गः । ॥

whose doubts respecting virtue and duty are dispelled by exemplary devotion, to mislead the upright monarch. Pardon me, O venerable mother, I entreat thee by no means to forbid me. Command me, already prepared, to embrace a forest residence." Thus Rama, most excellent of men, bowed as with age, again humbly addressed his mother, for the sake of departing with Lukshmuna to the forest.

End of the twentieth Section.

इत्युक्त्वा जननीं रामो धर्म्मात्मानुनयं वचः ।
स्थितां ध्यानपरां दीनां पुनर्व्वचनमब्रवीत् ॥ 1 ॥
त्वया देवि मया चैव स्थेयं नृपतिशासने ।
राजा भर्त्ता गुरुश्चैव सर्व्वेषामीश्वरश्च नः ॥ 2 ॥
इमानि तानि वत्स्येऽहं वर्षाणि नव पञ्च च ।
वनात्पुनरुपावृत्य स्थास्यामि तव शासने ॥ 3 ॥

SECTION XXI.

The pious Rama, having thus addressed his mother, again renewed his supplication to her deeply musing and wretched: "The command of the king should be observed, O queen, by thee, and by me. The king is the husband, preceptor, and lord of us all. Having continued fourteen years in the forest I will return from thence and remain under thy direction." She

इत्युक्त्वा सा प्रियं पुत्रं बाष्पपर्य्याकुलम्वचः ।
उवाचेदं सपत्नीनां मध्ये वस्तुं न मे क्षमं । ४ ॥
नय मामपि पुत्र त्वं वनं वत्स्ये मृगाकुलं ।
यदि ते गमने बुद्धिः कृता पितुरपेक्षया । ५ ॥
तन्तथा ब्रुवतीं रामः पुनर्व्वचनमब्रवीत् ।
जीवपत्न्याः स्त्रिया भर्त्ता दैवतं न पुनः सुतः ।
भवत्या मम चैवाद्य राजा प्रभवति प्रभुः । ६ ॥
ततो नार्हाम्यहं नेतुं त्वामितो नगराद्वनं ।
न चानुगन्तुं न्याय्यो ऽहं जीवपत्या त्वयापि च । ७ ॥

thus addressed, her eyes overflowing with tears, replied to her beloved son: "I am unable to dwell with my rival; take me, O my son, I will dwell in the forest abounding with beasts, if thy resolution to go be fixed by regard to thy father." To her thus speaking Rama again replied, "To a woman whose husband is living, the husband is the deity, and not the son. The king now rules over both thee and me; it is therefore improper for me to take thee with me from the city to the forest, or for thee to follow me while thy husband liveth: If a husband, whether magnanimous or

महात्मा वामहात्मा वा पतिर्देव गुरुः स्त्रियाः ।
किम्पुनर्नृपतिर्देवि महात्मा दैवतञ्च ते । 8 ॥
भरतश्चापि धर्म्मात्मा विनीतो गुरुवत्सलः ।
असंशयं यथैवाहं पुत्रस्ते धर्म्मतस्तथा । 9 ॥
मत्तो ऽधिकतरां पूजां भरतादप्यवाप्स्यसि ।
न हि किञ्चिदकल्याणं तस्मादामर्षयाम्यहं । 10 ॥
यथा तु मयि निष्क्रान्ते पुत्रशोकेन मे पिता ।
अतिमात्रं न सन्तप्येत्तथा त्वं कर्त्तुमर्हसि । 11 ॥
कार्य्यः प्रत्यग्रवयसि न तथा मय्यपह्नवः ।
पत्यौ वृद्धे यथा कार्य्यस्त्वया मच्छोककर्षिते । 12 ॥

weak, be the preceptor of his wife, how much more, O queen, is the great king thy tutelar deity! Bh*uruta* also, the virtuous, the humble, devoted to his preceptors, is undoubtedly thy son even as myself. From Bh*uruta* thou wilt receive greater respect than from me. I feel assured thou wilt meet with nothing painful from him. When I am gone, it becomes thee so to act that my father may not be overwhelmed with grief on account of his son. As it was improper to act a concealed part toward me in early youth, so is it to deceive an aged husband, overwhelmed with distress on my account: Even the virtuous

या धर्म्मचारिणी नारी पतिं पतिपरायणा ।
नानुवर्त्तेत धर्म्मेण सा सद्भिर्न प्रशस्यते ॥ 13 ॥
भर्त्तृव्रता भर्त्तृपरा नारी भर्त्तृपरायणा ।
इह कीर्त्तिं परां प्राप्य प्रेत्य स्वर्गे महीयते ॥ 14 ॥
तस्मात्सदैव भर्त्तुस्त्वं शुश्रूषानिरता गृहे ।
स्थातुमर्हसि धर्म्मो हि सत्स्त्रीणामेष शाश्वतः ॥ 15 ॥
गार्हस्थ्यधर्म्मरतया देवाराधनशीलया ।
भर्त्तृचित्तानुवर्त्तिन्या भर्त्ता सेव्य इह त्वया ॥ 16 ॥
ब्राह्मणान् वेदविदुषः पूजयन्ती यतव्रता ।
वसेह भर्त्तृसहिता ममागमनकाङ्क्षिणी ॥ 17 ॥

consort, devoted to her lord, if negligent toward him, is unapplauded by the good. A woman devoted to her lord, who accounts him greater than all, whose affections center wholly in him, obtaining here the highest renown, is afterwards glorified in heaven. It becomes thee, therefore, to remain at home constantly attendant on thy lord. This is the duty of virtuous women. To thee devoted to domestic affairs, pious and attached invariably to thy lord, must he surely be the object of veneration. Remain here then with thy husband, honoring the brahmuns learned in the veda, and waiting my return employed in devotion. Thou with thy husband wilt

द्रक्ष्यसे भर्त्तृसहिता ममाभ्यागमनम्पुनः ।
यदि राजा मद्विहीनो धारयिष्यति जीवितं । 18 ॥
इति सानुनयं वाक्यं श्रुत्वा धर्म्मार्थसंहितं ।
रामेणोक्तं बभाषे ऽथ कौशल्या साश्रुलोचना । 19 ॥
गच्छ पुत्र शिवं ते ऽस्तु कुरु त्वं पितृशासनं ।
स्वस्तिमन्तमरिष्टं त्वां द्रक्ष्यामि पुनरागतं । 20 ॥
शुश्रूषानिरता भर्त्तुर्भविष्यामि यथात्थ मां ।
यच्चान्यदपि कर्त्तव्यं करिष्ये तत्सुखी व्रज । 21 ॥
तथा तु रामं वनवासनिश्चितं समीक्ष्य देवी गतसत्त्वचेतना ।
बभूव भूयः सहसैव दुःखिता सगद्गदा वाष्पकुलप्रलापिनी । 22 ॥

surely witness my return, should the king, deprived of me, still continue to live." Hearing these pious supplications, addressed to her by Ram*a*, K*ou*sh*u*lya replied, her eyes suffused with tears: "Go my son, may happiness attend thee: perform thy father's command, I shall see thee exiled happily returning: I will be a devoted attendant on my lord as thou hast advised me, and will discharge every other duty incumbent on me. Go in peace." Stedfastly fixing her eyes on Ram*a*, resolved on his departure to the forest, the queen, deprived of resolution, was on a sudden anew overwhelmed with distress, and lamented, her speech interrupted with

तं समीक्ष्य व्यवसितं पितुर्निर्देशपालने ।
कौशल्या बाष्पसंरुद्धा वचो धर्मिष्ठमब्रवीत् ॥ 23 ॥
अदृष्टदुःखो धर्म्मात्मा सर्व्वभूतप्रियम्वदः ।
मयि जातो दशरथात्कथं दुःखमवाप्स्यसि ॥ 24 ॥
यस्य भृत्याश्च पौराश्च स्वादून्यन्नानि भुञ्जते ।
तस्य पुत्रः प्रियो ऽरण्यं भोक्ष्यते मुनिभोजनं ॥ 25 ॥
क एतत् श्रद्दधे श्रुत्वा कस्य वा न भवेद्भयं ।
गुणवान्दयितो राज्ञो राघवो यद्विवास्यते ॥ 26 ॥
नूनन्तु बलवांल्लोके कृतान्तः सर्व्वमादिशन् ।
लोके रामाभिरामस्त्वं वनं यत्र गमिष्यसि ॥ 27 ॥

sobs: and beholding him, stedfast in filial obedience, determined on keeping his father's command; the pious Koushulya drowned in tears thus bemoaned him: "Hitherto unacquainted with distress, how wilt thou, my son, the offspring of king Dusha-rutha, affectionate to every creature, endure this hardship? The beloved son of that sovereign whose servants and subjects feed on dainties, must eat the food of an ascetic in the desert! Who having heard will credit this? who will not be filled with terror on hearing that the accomplished beloved son of the king is driven into exile? How powerful is fate, seeing thou, O Rama, the delight of mankind departed to

अयं धक्ष्यति मां पुत्र लोकवाक्यकृताशनः ।
वियोगार्त्तिसमुद्भूतस्त्वद्वियोगानिलेरितः । 28 ॥
चिन्तावाष्पमहाधूमस्त्वद्गुणाढ्यमहेन्धनः ।
मां प्रदक्ष्यत्ययं नूनं निश्वासायासपावकः । 29 ॥
त्वया विहीनामिह मां शोकाग्निरतुलो महान् ।
प्रधक्ष्यति यथा कक्षं चित्रभानुर्हिमात्यये । 30 ॥
वत्स नष्टा यथा धेनुः स्ववत्समनुधावति ।
तथा त्वामनुयास्यामि वात्सल्यादिति मे मतिः । 31 ॥
इति मातुर्निगदितं वाक्यं सकरुणाक्षरं ।
श्रुत्वा रामोऽब्रवीद्वाक्यं कौशल्यां शोकविक्लवां । 32 ॥

the forest. O son, this fire of popular report produced by my separation from thee, will burn me up. This fire, the smoke of which are the tears of anxiety, and all thy excellencies the fuel, entirely consumes me. The fire of unparalleled grief devours me, bereft of thee, as fire consumes a house when the cold season is past.[1] As a cow bereft of her calf runs after her young, so will affection constrain me to follow thee: this is my fixed opinion." Hearing this plaintive soliloquy of his mother Koushulya, Rama thus addressed her, distracted with sorrow: "When I am gone to the forest,

[1] The danger from fire is peculiarly great in the months of April and May.

कैकेय्या वाञ्चितो राजा मयि चारण्यमाश्रिते ।
भवत्या च परित्यक्तो न नूनं वर्त्तयिष्यति । 33 ॥
भर्त्तुः किल परित्यागो नृशंसः केवलं स्त्रियः ।
स भवत्या नकर्त्तव्यो मनसापि विगर्हितः । 34 ॥
यावज्जीवति काकुत्स्थः पिता मे जगतीपतिः ।
शुश्रूषा क्रियतान्तावत्स हि धर्म्मः सनातनः । 35 ॥
नाहं त्वयानुगन्तव्यो भर्त्ता हि तव दैवतं ।
तमिहैव वसन्ती त्वमाधारयितुमर्हसि । 36 ॥
राजा हि ते प्रभवति प्राणानां जीवितस्य च ।
अनुगन्तुमतो देवि न मामर्हसि सर्व्वदा । 37 ॥

the king, plunged into distress by Kikeyee, will give up the ghost, if deserted by thee. To abandon a husband is a species of murder; it is therefore highly improper for thee to act thus—the admission of the thought is abominable. While my father Kak*oo*tstha, lord of the world, survives, attend upon him. This is eternal duty. It is improper for thee to follow me; thy husband is thy deity, it becomes thee to remain here and support him: The king is lord of thy soul and thy life; it is therefore, O queen, in all respects improper for thee to accompany me." Thus addressed by Ram*a*; K*ou*sh*u*lya distressed, yet attached to the path of virtue, replied to him ready to depart

इत्येवमुक्ता रामेण कौशल्या धर्म्मदर्शिनी ।
तथेत्युवाच दुःखार्त्ता रामं सम्प्रस्थितम्वनं । 38 ॥
निश्चितञ्च तथा रामं विज्ञाय गमनोत्सुकं ।
प्रास्थानिकं स्वस्त्ययनं कर्त्तुं समुपचक्रमे । 39 ॥
सा निगृह्य ततो वाष्पमुपस्पृश्य जलं शुचि ।
चकार देवी रामस्य ततः स्वस्त्ययनक्रियां । 40 ॥
सुमनोभिश्च गन्धैश्च मनोज्ञैर्व्वलिभिस्तथा ।
देवानभ्यर्च्च्य विधिवत्प्रणम्य च शुभव्रता । 41 ॥
गन्धमाल्यहविःशेषं रामाय प्रतिपाद्य च ।
मूर्द्ध्नि चैनमुपाघ्राय परिष्वज्य च पीडितं । 42 ॥

to the forest, "Be it thus." Then perceiving Ram*a* fixed and eager to depart, she began to perform the ceremonies[1] requisite for his departure; restraining her tears, and sipping pure water, the queen performed the rites propitious to Ram*a*. Attentive to sacred ceremonies she worshipped the gods according to the statute, with odoriferous flowers and perfumes, and other oblations; and bowing to them, placed on Ram*a*,[2] perfumes, a garland of flowers, and the residue of the oblations; then kissing his head, and embracing him with

1 These ceremonies are called Sw*u*sty*ayuna*; they vary on different occasions; the particulars of this follow in the text.

2 Viz. Making a mark on his forehead with some of the sandal wood which had been offered; putting a bracelet of the flowers offered on his neck; and part of the articles offered upon his head. Some of the water of the offering, which is then called Ch*uru*namrit*a*, the water of the (gods') feet, is then put on he eyes, and the upper part of the body from the navel to the neck, a little being previously sipped by the person for whom the offering is made.

रक्षोघ्नमोषधीं पाणौ दक्षिणस्य बबन्ध सा ।
रामस्वस्त्ययनार्थाय मन्त्रमेतं जजाप च । 43 ॥
यं पालयसि धर्म्मं त्वं प्रीत्या च नियमेन च ।
स वै राघवशार्दूल धर्म्मस्त्वामभिरक्षतु । 44 ॥
येभ्यः प्रणमसे पुत्र देवेष्वायतनेषु च ।
ते च त्वामभिरक्षन्तु वने सह महर्षिभिः । 45 ॥
यानि चास्त्राणि दत्तानि विश्वामित्रेण धीमता ।
तानि त्वामभिरक्षन्तु गुणैः समुदितं सदा । 46 ॥
पितृशुश्रूषया पुत्र मातृशुश्रूषया तथा ।
सत्येन च महाबाहो चिरं जीवाभिरक्षितः । 47 ॥

affectionate anguish, she bound an amulet[1] upon his right hand to counteract the power of the rakshusas, and repeated this formula to ensure his safety, "O great Raghuva, may that virtue preserve thee, which, from choice as well as duty, thou art now cultivating. May the gods at whose altars thou bowest, O son, and the great sages, preserve thee in the forest. May the weapons given thee by the wise Vishwa-mitra preserve thee, possessed of all excellence. Preserved by filial veneration and truth, live long, O my valiant son. O chief of men, may the gods presiding over the sacrifi-

1 A composition of *moora*; spikenard (valeriana jatamansa acorus,) calamus, shila (a sort of naptha) *rujunee* (under this two things are included, namely turmeric, and another drug not yet ascertained,) champuka (the flowers of michoelia champaca) dried ginger, and the roots of cyperus rotundus. The chief Hindoos bind this composition on the wrists of their children, annually on their birth day after they are five years of age. Grown persons sometimes continue the same practice.

समित्कुशपवित्राणि वेद्यश्चायतनानि च ।
स्थण्डिलानि च विप्राणां शैला वृक्षाः क्षुपा ह्रदाः ।
पतङ्गाः पन्नगाः सिंहास्त्वां रक्षन्तु नरोत्तम । 48 ॥
स्वस्ति कुर्वन्तु ते साध्या मरुतश्च महर्षिभिः ।
स्वस्ति धाता विधाता च स्वस्ति पूषा भगो ऽर्यमा । 49 ॥
वरुणः स्वस्ति राजा च करोतु वसुभिः सह ।
स्वस्ति मित्रः सहादित्यैः स्वस्ति रुद्रा दिशन्तु ते । 50 ॥
दिशश्च विदिशश्चैव मासाः सम्वत्सराः क्षपाः ।
दिनानि च मुहूर्त्ताश्च स्वस्ति पुत्रादिशन्तु ते । 51 ॥

cial wood, the koosha grass and other the sacred articles,[1] the altars, the temples, the sacrificial places[2] of the brahmuns, the rocks, the trees, the bushes, the lakes; birds,[3] serpents, and lions, preserve thee." May the Sadhyas,[4] the Muroots[5] with the great sages, bless thee; may the universal preserver of being, and the creator bless thee; may Poosha, Bhuga, and *Uryuma* bless thee; may Vuroona bless thee; may the king together with the Vusoos bless thee; may Mitra with the Adityas favor thee; may the Roodras command thy happiness: may the cardinal and the intermediate points of the compass, the months, the years, the nights, the days, and the hours, bless thee. O son, may the blessings formerly

1 A pair of leaves of the koosha grass, from between which the young leaves are extirpated, is called *puvitra*. 2 Including other sacred places. 3 Including also grasshoppers and some other insects. 4 A kind of demi-gods. 5 The winds.
6 The sun (*Aditya*) acquires a different name when he enters a new sign, these are three of the names which the sun assumes on changing his station.

यन्मङ्गलं महेन्द्रस्य पुरा देवैः प्रकल्पितं ।
वृत्रं हन्तुं प्रयातस्य वत्स तत्ते ऽस्तु मङ्गलं । 52 ॥
यन्मङ्गलं सुपर्णस्य विनताकल्पयत्पुरा ।
अमृतार्थे प्रयातस्य तत्ते भवतु मङ्गलं । 53 ॥
श्रुतिः स्मृतिश्च धर्म्मश्च पातु त्वां पुत्र सर्व्वतः ।
स्कन्दश्च भगवान्देवः सोमश्च स बृहस्पतिः । 54 ॥
सप्तर्षयो नारदश्च ते त्वां रक्षन्तु सर्व्वदा ।
ये चापि सर्व्वतः सिद्धा दिशश्च सदिगीश्वराः ।
स्तुता मया वने तस्मिन् पान्तु त्वां पुत्र नित्यशः ।
शैलाः सर्व्वे समुद्राश्च लोकपालाश्च सर्व्वशः । 55 ॥

pronounced by the gods on Muhendru going to kill Vritra,[1] attend thee; may thy blessings be those formerly pronounced by Vinata on Soopurna[2] when about to fetch the *umrita*. May the Shrooti,[3] the Smriti,[4] and virtue itself, preserve thee, O son, on every side. May Skunda,[5] Vishnoo, Soma,[6] Vrihusputi,[7] the seven Rishis[8] and Naruda, preserve thee. O son, may those who are completely perfect; may the cardinal points with their regents by me constantly adored, graciously preserve thee in the forest; may all the mountains, the seas, the preservers of the different worlds, heaven, earth, air and

1 The name of an *usoora* who was killed by *Indra*. 2 *Guroora*. 3 The *Veda*. 4 The shastras so called. 5 *Kartikeya*. 6 The moon considered as a god. 7 Viz. *Mureechi*, *Utri*, *Ungira*, *Poolustya*, *Krutoo*, *Prucheta*, *Pooluha*, and *Vushishtha*. 8 *Vrihusputi*, the planet Jupiter, considered by the Hindoos as the preceptor of the gods.

द्योऽन्तरीक्षं पृथिवी वायुश्च सचराचरः ।
नक्षत्राणि च सर्व्वाणि ग्रहाश्च ग्रहदेवताः ।
अहोरात्रे तथा सन्ध्ये पान्तु त्वां वनमाश्रितं । 56 ॥
ऋतवश्चापि षट् चान्ये मासाः सम्वत्सरास्तथा ।
कलाश्च काष्ठाश्च तथा तव शर्म्म दिशन्तु ते । 57 ॥
महावने ऽपि चरतो मुनिवेशस्य धीमतः ।
तथादित्यश्च दैत्याश्च भवन्तु सुखदाः सदा । 58 ॥
राक्षसानां पिशाचानां रौद्राणां क्रूरकर्म्मणां ।
क्रव्यादानाञ्च सर्व्वेषां मा भूत् पुत्रक ते भयं । 59 ॥
प्लवगा वृश्चिका दंशा मशकाश्चैव कानने ।
सरीसृपाश्च कीटाश्च मा भूवन् गहने तव । 60 ॥

wind; the moveable and immoveable parts of the creation; the nukshutras,[1] the planets with their regents; may day and night, and evening, in every way, preserve thee, who hast fixed thy residence in the forest; may the six seasons, and the months and years, the kulas,[2] and the kashthas, bring happiness to thee, the wise one, wandering in the wide forest in the habit of a sage. May the sons of *Uditi*[3] and Diti[4] confer happiness on thee. May the fear of rakshusas, pishachas,[5] the terrible, the cruel, or of any eaters of flesh never, approach thee. May no monkeys, centipedes, gadflies, musquitoes, serpents,

1 The Hindoo zodiac is divided into twenty-seven equal parts, each of which is called a nukshutra. Certain particular stars are also thus called.
2 Eighteen twinklings of the eye are one kashtha, and thirty kashthas are one kula.
3 The mother of the gods. 4 The mother of the Dityas or Titans. 5 A species of evil spirits.

महाद्विपाश्च सिंहाश्च व्याघ्रा ऋक्षाश्च दंष्ट्रिणः ।
महिषाः शृङ्गिणो रौद्रा न ते द्रुह्यन्तु पुत्रक । 61 ॥
नृमांसभोजना रौद्रा ये चान्ये सर्व्वजातयः ।
मा च त्वां हिंसिषुः पुत्र मया संपूजितास्त्विह । 62 ॥
आगमास्ते शिवाः सन्तु सिध्यन्तु च पराक्रमाः ।
सर्व्वसम्पत्तये राम स्वस्तिमान् गच्छ पुत्रक । 63 ॥
स्वस्ति तेऽस्त्वन्तरीक्षेभ्यः पार्थिवेभ्यः पुनःपुनः ।
सर्व्वेभ्यश्चैव देवेभ्यो ये च ते परिपन्थिनः । 64 ॥
शुक्रः सोमश्च सूर्य्यश्च धनदोऽथ यमस्तथा ।
पान्तु त्वामर्च्चिता राम दण्डकारण्यवासिनः । 65 ॥

or reptiles annoy thee. O my darling, may neither the great elephants, the lions, the tigers, the bears, the hogs, the buffaloes, nor any horrible monsters injure thee; may the other kinds of terrific beings feeding on human flesh, unsupplicated by me, do thee no harm. Blessings attend thy way; may all thy actions be crowned with success. Be thou blessed, O Ram*a*, in all thy means of subsistence.[1] Go in peace, O son, blessings attend thee from the aerial regions, from the inhabitants of the earth, from the gods, and from thy adversaries. May Sh*ookra*,[2] and Som*a*,[3] and Soory*a*,[4] and Dh*unuda*,[5] and Y*uma*,[6] and the inhabitants of the wilderness D*unduka*, worshipped (by me) preserve thee,

1 Viz. thy stock of provisions, as fruits, &c. 2 The planet Venus, accounted the preceptor of the *Usooras*. 3 The moon. 4 The sun. 5 K*oo*ver*a*, the god of wealth. 6 The regent of death.

अग्निर्व्वायुस्तथा धूमो मन्त्राश्चर्षिमुखाच्युताः ।
उपस्पर्शनकाले तु पान्तु त्वां रघुनन्दन ॥ 66 ॥
सर्व्वलोकप्रभुर्ब्रह्मा भूतकर्त्ता तथर्षयः ।
ये च शेषाः सुरास्ते तु रक्षन्तु वनवासिनं ॥ 67 ॥
इति माल्यैः सुरगणान् गन्धैश्चापि यशस्विनी ।
स्तुतिभिश्चानुरूपाभिरानर्चायतलोचना ॥ 68 ॥
ज्वलनं समुपादाय ब्राह्मणेन महात्मना ।
हावयामास विधिना राममङ्गलकारणात् ॥ 69 ॥
घृतं श्वेतानि माल्यानि समिधश्चैव सर्षपान् ।
उपसम्पादयामास कौशल्या परमाङ्गना ॥ 70 ॥

O son of R*u*gh*oo*. May fire, wind, smoke, and the m*u*ntr*a*s issuing from the mouths of the sages, preserve thee, at the time of ablutions: May Br*u*hma, sovereign of all worlds, ruler of all beings, and all the other gods, and the sages preserve thee, residing in the forest." Thus with garlands, perfumes, and appropriate praises, did she, with weeping eyes, worship the gods, and bringing fire by means of the great brahm*u*ns, she offered a sacrifice for the welfare of Ram*a*, according to the ordinance. With clarified butter, garlands of white flowers, sacrificial wood and mustard seed, the beautiful K*ou*sh*u*lya offered oblations, while the priest, having presented the oblation, according to the ordinance,

उपाध्यायः स विधिना हुत्वा शान्तिमनामयं ।
हुतहव्यावशेषेण वाह्यं बलिमकल्पयत् । 71 ॥
मधुदध्यक्षतघृतैः स्वस्ति वाच्य द्विजांस्ततः ।
वाचयामास रामस्य वने स्वस्त्ययनक्रियां । 72 ॥
ततस्तस्मै द्विजेन्द्राय राममाता यशस्विनी ।
दक्षिणां प्रददौ काम्यां राघवञ्चेदमब्रवीत् । 73 ॥
अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत् ।
अदितिर्मङ्गलं प्रादात्तत्ते भवतु मङ्गलं । 74 ॥
त्रिविक्रमात्प्रक्रमतो विष्णोरतुलतेजसः ।
यदासीन्मङ्गलं राम तत्ते भवतु मङ्गलं । 75 ॥

for the peace and health of Rama,[1] with the remainder performed the residuary ceremonies. With honey, curds and rice,[2] and clarified butter, she caused the brahmuns who utter propitious invocations to pronounce the *muntra*, securing the welfare of Rama. Then the mother of Rama greatly renowned, gave desired rewards to the chief brahmun, and thus addressed Raghuva: "May the blessing which *Uditi*, at the production of the *umrita*, bestowed on him who holds the thunderbolt, the destroyer of the Dityas, be thine, O Rama. May the blessing be thine which Vishnoo, of immeasurable energy, obtained by the three

1 Called Bhaya Bulee, or the oblation of what is without. When an offering is made, ten small heaps of the sacrificial articles are placed round the altar, viz. one at each corner, one on each side, and two in other convenient situations, as offerings to the regents of the cardinal and intermediate points of the compass, and of the nadir and zenith. This is the offering here alluded to.

2 Rice cleansed from the husk without boiling is the sort constantly used in religious ceremonies.

ऋषयः सागराः द्वीपा वेदा लोका दिशश्च ताः ।
मङ्गलानि महाबाहो दिशन्तु शुभमङ्गलं । 76 ॥
इति पुत्रस्य शेषांश्च कृत्वा शिरसि भामिनी ।
गन्धैश्चापि समालभ्य राममायतलोचना ॥
ओषधीश्च सुसिद्धार्थां विशल्यकरणीं शुभां ।
चकार रक्षां कौशल्या मन्त्रैरभिजजाप च । 77 ॥
उवाचापि प्रहृष्टेव सा दुःखवशवर्त्तिनी ।
वाङ्मात्रेण न भावेन वाचा संसज्जमानया । 78 ॥
आनम्य मूर्द्ध्नि चाघ्राय परिष्वज्य यशस्विनी ।
अवदत्पुत्रमिष्टार्थो गच्छ राम यथासुखं । 79 ॥

steps. May the sages, the oceans, the continents, the veda s, the cardinal points, the worlds, and thy meritorious deeds, O mighty one, promote thy happiness." Then the dignified K*oushu*lya with elongated eyes, placing the residue of the offering on the head of her son, and anointing Ram*a* with perfumes, prepared for him well tried medicines and anodynes, and fortified him with sacred m*u*ntr*as*, repeating her supplications. Under the dominion of distress she spoke, and appeared as one pleased, but her heart was oppressed with grief. The renowned fair one, causing her son to hold down his head, kissed and embraced him, saying, " O Ram*a*, having obtained thy wish, go in peace. O child, I shall see thee, *healthful, all thy* designs accom-

अरोगं सर्व्वसिद्धार्थमयोध्यां पुनरागतं ।
पश्यामि त्वां सुखं वत्स सुस्थितं राजवर्त्मनि ॥ 80 ॥
प्रणष्टदुःखसङ्कल्पा हर्षविद्योतितानना ।
द्रक्ष्यामि त्वां वनात्प्राप्तं पूर्णचन्द्रमिवोदितं ॥ 81 ॥
भद्रं भद्रासनगतं वनवासादिहागतं ।
द्रक्ष्यामि त्वां मुदः पुत्र तीर्णवन्तं पितुर्व्वचः ॥ 82 ॥
मङ्गलैरुपसम्पन्नो वनवासादिहागतः ।
वध्वाश्च मम नित्यं त्वं कामान् संवर्द्धय प्रभो ॥ 83 ॥
मयार्च्चिता देवगणाः शिवादयो महर्षयो भूतगणाः सुरोरगाः ।
अभिप्रयातस्य वनं चिराय ते हितानि काङ्क्षन्तु दिशश्च राघव ॥ 84 ॥

plished, arriving again in *Uyodhya*, and standing with delight in the high road, thy many troubles ended. With a countenance lighted up with pleasure shall I behold thee, obtained again from the wood, like the risen moon! O son, I shall again see thee happy, possessed of the throne; returning hither from thy forest residence, after accomplishing thy father's word. O son, attended by good, returned from thy sylvan residence, constantly accomplish the wishes of thy consort and me. O Raghu*va*, may Sh*iva*, and the other chief gods, worshipped by me, the great sages, the bh*ootas*, the gods, the serpents, and the cardinal points, constantly seek thy good, who art departing for so long a time to the forest." The queen,

अतीव चाश्रुप्रतिपूर्णलोचना समाप्य च स्वस्त्ययनं यथाविधि ।
प्रदक्षिणञ्चापि चकार राघवं पुनः पुनश्चापि निरीक्ष्य सस्वजे ॥ 85 ॥
तया हि देव्या च कृतप्रदक्षिणो निपीड्य मातुश्चरणौ पुनः पुनः ।
जगाम सीतानिलयं महायशाः स राघवः प्रज्वलितस्तया श्रिया ॥ 86 ॥
इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे स्वस्त्ययनक्रियानामैकविंशः सर्गः ॥

having finished the propitiatory offering, circumambulated Raghuva, and, viewing him with eyes bathed in tears, repeatedly embraced him. Raghuva the illustrious, cheered by auspicious omens, and circumambulated by the queen, repeatedly placing on his head the dust of her feet, departed to the house of Seeta.

End of the twenty-first Section.

अभिवाद्य तु कौशल्यां रामः संप्रस्थितो वनं ।
कृतस्वस्त्ययनो मात्रा धर्म्मिष्ठे वर्त्मनि स्थितः । १ ॥
विराजयन्राजसुतो राजमार्गं नरैर्वृतं ।
हृदयान्याममन्थेव जनस्य गुणवत्तया ।
जगाम सीतानिलयं लक्ष्मणेन समन्वितः । २ ॥
वैदेह्यपि च तत्कालं तत्परानन्यमानसा ।
आशंसन्त्येव सा भर्त्तुर्यौवराज्याभिषेचनं ।

SECTION XXII.

Bowing at the feet of Koushulya, the propitiatory offering having been made by his mother, Rama, the prince, steady in the path of virtue, ready to depart to the forest, went with Lukshmuna to the apartments of Seeta illuminating the multitude, and agitating the heart of all by his excellent qualities. Videhee, acquainted with the duties of a princess, her mind being fixed on her husband, and exulting in the view of his installation, having committed herself to the care of the gods and her ancestors, stood with regulat-

देवान् पितॄंश्च शरणं गत्वा नियतमानसा ।
अभिज्ञा राजधर्म्माणां राजपुत्री यतव्रता ।
प्रद्वाराशक्तनयना भर्त्तृदर्शनलालसा ।
तस्थौ स्वगृहमध्ये सा रामागमनकाङ्क्षिणी । ३ ॥
प्रविवेशाथ सहसा रामो वेश्मात्मनस्तदा ।
भक्तिमद्भिर्जनैः कीर्णो ह्रिया किञ्चिदवाङ्मुखः ।
ईषद्दीनमुखः क्षामो मनोदुःखसमन्वितः ।
नातिहृष्टमनाः सीतां ददर्शाथ प्रविश्य सः ।
तत्परां वेश्ममध्यस्थां विनयावनतां शुभां ।
विनयाचारसम्पन्नां प्राणेभ्योऽपि प्रियां सदा । ४ ॥

ed mind in her own house, and her eyes steadily fixed on the door, full of desire to behold her lord. Rama now suddenly entered his own house, surrounded by persons devoted to him, his head drooping through shame, his countenance saddened, and his mind uneasy. Entering with small sensations of pleasure, he beheld his devoted Seeta; dearer than life, standing in the house, beautiful, modest, adorned with humility. Seeta, trembling, saw her lord confused and overpowered with grief. Raghuva, the virtuous, changing countenance, at the sight of her could no longer restrain

अथ सीता समुत्पत्य वेपमाना च तं पतिं ।
अपश्यत् शोकसन्तप्तं चिन्ताव्याकुलितेन्द्रियं । 5 ॥
तां दृष्ट्वा स हि धर्म्मात्मा न शशाक मनोगतं ।
तं शोकं राघवः सोढुं ततो विक्लवतां गतः । 6 ॥
विवर्णवदनं दृष्ट्वा तं प्रस्विन्नममर्षिणं ।
आह दुःखाभिसन्तप्ता किमिदानीमिदं प्रभो । 7 ॥
अद्य वार्हस्पतो योगो युक्तः पुष्येण राघव ।
प्रोच्यते ब्राह्मणैः प्राज्ञैः केन त्वमसि दुर्म्मनाः । 8 ॥
न ते शतशलाकेन जलफेणनिभेन च ।
आवृतं वदनं वल्गु छत्रेणाभिविराजते । 9 ॥

his inward sensations of sorrow. Seeing him with a changed countenance, sad, and perspiring with agony, Seeta, tortured with grief, exclaimed, "O my lord! what is now the matter? To-day the wise brahm*u*ns say that Vr*i*h*u*sp*u*ti and Pooshya are in conjunction; why then, O Ragh*u*v*a*, art thou distressed? Why does not thy captivating face, pure as the foam on the waters, brighten with joy? Shaded with the hundred ribbed umbrella, thy lotos-eyed face, bright as the full orbed moon, why is it not refreshed by the

चामरव्यजनाभ्यां च चारुपद्मदलेक्षणं ।
न वीज्यते मुखं कस्मात्पूर्णचन्द्रसमप्रभं । 10 ॥
वाग्मिनो वन्दिनश्चापि प्रहृष्टास्त्वां नरर्षभ ।
स्तुवन्तो नाद्य दृश्यन्ते मङ्गलैः सूतमागधाः । 11 ॥
न ते क्षौद्रञ्च दधि च ब्राह्मणा वेदपारगाः ।
मूर्द्ध्नि मूर्द्धाभिषेकार्थं ददते विधिवच्च किं । 12 ॥
न त्वां प्रकृतयः सर्व्वाः श्रेणीमुख्याश्च भूषिताः ।
अनुव्रजितुमिच्छन्ति पौरजानपदास्तथा । 13 ॥
चतुर्भिर्वेगसम्पन्नैर्हयैः काञ्चनभूषणैः ।
मुख्यः पुष्यरथो युक्तः किन्न गच्छति तेऽग्रतः । 14 ॥

two vibrating cham*u*r*a*s? Why do I not behold the three orders [1] of bards, joyfully sounding forth thy praises? O great one, why have not the brahm*u*ns versed in the ved*a* anointed thee, placing the honey and curds on thy head? Why do not the courtiers, attended by the chief orders of the people, and the inhabitants of the city and country, throng to attend thee? Why does not the state chariot, adorned with gold, and drawn by four swift steeds, attend thee? Why does not the generous elephant, possessing every auspicious mark, and in its motion presenting the deceptive appearance of

[1] B*u*ndin, viz. panegyrists. Soot*a*, such as repeat the pedigree, and Mag*u*dh*a*, such as recite the heroic actions of the person.

न हस्ती चाग्रतः श्रीमान् सर्व्वलक्षणपूजितः ।
प्रयाणे लक्ष्यते वीर कृष्णमेघगिरिभ्रमः । 15 ॥
न च काञ्चनचित्रं ते पश्यामि प्रियदर्शनं ।
भद्रासनं पुरस्कृत्य यातं वीर पुरःसरं । 16 ॥
अभिषेको यदा सज्जः किमिदानीमिदं तव ।
अपूर्व्वो मुखवर्णश्च न प्रहर्षश्च लक्ष्यते । 17 ॥
इतीव विलपन्तीं तां प्रोवाच रघुनन्दनः ।
सीते तत्रभवांस्तातः प्रव्राजयति मां वनं । 18 ॥
कुले महति संभूते धर्म्मज्ञे धर्म्मचारिणि ।
शृणु जानकि येनेदं क्रमेणाभ्यागतं मम । 19 ॥

a dark cloud, appear in thy train? Why do I not, O hero, behold the consecrated throne precede thee, ornamented with gold and beautiful to the sight? The preparations for thy installation being ready, what is the matter? Formerly thy countenance was not thus overwhelmed with sadness." The joy of *Rughoo's* race replied to her thus lamenting: "O Seeta, my honoured father sends me to the forest; O pious one, eminent in virtue, descended from illustrious parents, daughter of *Junuka*; hear in order the

राज्ञा सत्यप्रतिज्ञेन पित्रा दशरथेन वै ।
कैकेय्यै मम मात्रे तु पुरा दत्तौ महावरौ ॥ २० ॥
तयाद्य मम सज्जेऽस्मिन्नभिषेके नृपोद्य ते ।
प्रचोदितः स समयो धर्म्मेण प्रतिनिर्ज्जितः ॥ २१ ॥
चतुर्द्दश हि वर्षाणि वस्तव्यं दण्डके मया ।
पित्रा मे भरतश्चापि यौवराज्ये नियोजितः ॥ २२ ॥
सोऽहं त्वामागतो द्रष्टुं प्रस्थितो विजनं वनं ।
भरतस्य समीपे ते नाहं कथ्यः कदाचन ॥ २३ ॥
ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवं ।
तस्मान्न ते गुणाः कथ्या भरतस्याग्रतो मम ॥ २४ ॥

story of what has befallen me this day. Two great promises were formerly made to Kikeyee my mother, by the king my father, the faithful *Dusharutha*. My installation being appointed this day by the king, he, urged by her to fulfil his promise, is overcome by the obligations of virtue. It is mine to reside fourteen years in *Dunduka*, and Bh*uruta* is appointed by my father, coadjutor in the kingdom. Ready to depart to the forest, I am come to see thee. Nothing respecting me must be spoken to Bh*uruta*. Rich men endure not the praises of others. My qualities must not be reiterated before him. In a particular manner beware of saying any thing concerning

अहन्ते नानुवक्तव्यो विशेषेण कदाचन ।
अनुकूलतया शक्यं समीपे तस्य वर्त्तितुं । 25 ॥
तस्मै दत्तं नृपतिना यौवराज्यं सनातनं ।
स प्रसाद्यस्त्वया सीते नृपतिश्च विशेषतः । 26 ॥
अहञ्चापि प्रतिज्ञान्तां गुरोः समनुपालयन् ।
वनमद्यैव यास्यामि स्थिरीभव मनस्विनि । 27 ॥
याते मयि च कल्याणि वनं मुनिनिषेवितं ।
व्रतोपवासपरया भवितव्यं त्वयानघे । 28 ॥
कल्यमुत्थाय देवानां कृत्वा पूजां यथाविधि ।
वन्दितव्यो दशरथः पिता मम जनेश्वरः । 29 ॥

me. Yielding with submission, thou mayst remain near him. To him the perpetual coadjutorship is really given by the king; he is therefore, O Seeta, to be honoured by thee. By the command of my venerable sire, I go this day to the forest; be firm, O magnanimous one. When I am gone to the sage frequented forest, O distinguished, sinless one, it will become thee to devote thyself to vows, and fastings, and acts of devotion. Rising to-morrow, and performing the worship of the gods according to the ordinance, respectfully bow to my father Dusha-rutha, the lord of men. My aged mother

माता च मम कौशल्या वृद्धा सन्तापकर्शिता ।
धर्म्ममेवाग्रतः कृत्वा त्वत्तः सन्मानमर्हति । 30 ॥
वन्दितव्याश्च ते नित्यं याः शेषा मम मातरः ।
स्नेहप्रणयसम्भोगैर्यथाक्रमम्शेषतः । 31 ॥
भ्रातृपुत्रसमौ चापि द्रष्टव्यौ च विशेषतः ।
उभौ भरतशत्रुघ्नौ प्राणैः प्रियतरौ मम । 32 ॥
विप्रियञ्च न कर्त्तव्यं भरतस्य कदाचन ।
स हि राजा च वैदेहि देशस्य च कुलस्य च । 33 ॥
आराधिता हि शीलेन प्रयत्नैश्चोपसेविताः ।
राजानः सम्प्रसीदन्ति प्रकुप्यन्ति विपर्य्यये । 34 ॥

Koushulya, wasted with grief, demands thy respectful attention. My other mothers must also be duly honored according to their rank, by affection, ingenuous respect, and assiduous attention. My two brothers Bh*uruta* and Sh*utrughna*, dearer to me than life, should be constantly regarded by thee as brothers or sons. It will never become thee to act disrespectfully towards Bh*uruta*, sovereign of the kingdom and the family. Obsequiously honored and served, kings are gracious; provoked, they become the reverse. An elephant touching, kills; a serpent, by the smell; a king, while smiling;

स्पृशन्निव गजो हन्ति जिघ्रन्निव भुजङ्गमः ।
स्मयन्निव नृपो हन्ति मानयन्निव दुर्ज्जनः । 35 ॥
औरसानपि पुत्रान् हि त्यजन्त्यहितकारिणः ।
समर्थान् प्रतिगृह्णन्ति परानपि नराधिपाः । 36 ॥
सा त्वं वसेह कल्याणि राज्ञः समनुवर्त्तिनी ।
भरतस्य रता धर्म्मसत्यव्रतपरायणा । 37 ॥
अहं गमिष्यामि महावनं प्रिये त्वया हि वस्तव्यमिहैव भामिनि ।
यथा व्यलीकं कुरुषे न कस्यचित्तथा त्वया कार्य्यमिदं वचो मम । 38 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे सीतोपामन्त्रणं नाम विंशति
तमः सर्गः ॥

and a wicked person, even while honoring the object of his hate. Kings relinquish their own children when rebellious, and receive disregarded strangers who possess worth. O distinguished one, remain here, obedient to the commands of king Bhuruta and religion, happy, employed in exemplifying virtue and truth. O beloved one, I will depart to the great forest. It becomes thee, O great princess, to stay here. As thou wouldst avoid doing evil, attend to my counsel.

End of the twenty-second Section.

एवमुक्ता तु वैदेही प्रियार्हा प्रियवादिनी ।
प्रणयादेव संक्रुद्धा भर्त्तारमिदमब्रवीत् । 1 ॥
किमिदं भाषसे राम वाक्यं लघुतया ध्रुवं ।
त्वया यदपहास्यं मे श्रुत्वा नरनरोत्तम । 2 ॥
वीराणां राजपुत्राणां शस्त्रास्त्रविदुषां नृप ।
अनर्हमपहास्यञ्च न श्रोतव्यं त्वयेरितं । 3 ॥
आर्य्यपुत्र पिता माता भ्राता पुत्रस्तथा स्नुषा ।
स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते । 4 ॥

SECTION XXIII.

The amiable and eloquent Videhee, being thus addressed, angrily, yet humbly, replied to her husband: " O Ram*a*, what dost thou say? Assuredly thou speakest thus in jest. O chief of men, what I have heard from thee, seems to me worthy of laughter: the story related by thee, O hero, ill becomes princes, and those versed in arms; from them it is improper to be heard. O son of a venerable parent! the father, the mother, the brother, the son, and the son's wife, all enjoying the fruits of their own merits, possess their proper portions; a wife partakes of the portion of her

भर्त्तुर्भाग्यं हि नारी वै प्राप्नोति पुरुषर्षभ ।
अतश्चैवाहमादिष्टा वने वस्तव्यमित्यपि । 5 ॥
न पिता नात्मजो नात्मा न माता न सखीजनः ।
इह प्रेत्य च नारीणां पतिरेको गतिः सदा । 6 ॥
यदि त्वं प्रस्थितो दुर्गं वनमद्यैव राघव ।
अग्रतस्ते गमिष्यामि मृद्नन्ती कुशकण्टकान् । 7 ॥
ईर्ष्यारोषं बहिष्कृत्य भुक्तशेषमिवोदकं ।
नय मां वीर विस्रब्धः पापं मयि न विद्यते । 8 ॥

husband. I am therefore permitted, O chief of men, to dwell in the forest. Not a father, a mother, a companion, an own son, nor even herself, forms the happiness of a woman; the husband is her portion here, and her heaven hereafter. If thou, O Raghuva, depart to-day to the wood, difficult of access, I will precede thee, softening the thorn-like koosha.[1] O hero, rejecting all unworthy thoughts[2] of me, and all displeasure, as we reject the water of rice,[3] take me with thee without hesitation. Do not impute blame

1 The sacred poa, and some other grasses, on first springing from the earth, rise with a sharp conical spire; and are very troublesome to travellers who have no shoes: Seeta alludes to this.

2 As if it were an improper or indelicate thing for me to go to the forest.

3 The water in which rice has been boiled.

प्रासादाग्रे विमानैर्वा वैहायसगतेन वा ।
सर्व्वावस्थागतिर्भर्त्तुः पादच्छाया विशिष्यते ॥ 9 ॥
अनुशिष्टास्मि मात्रा च पित्रा च विविधाश्रयं ।
नास्मि सम्प्रति वक्तव्या वर्त्तितव्यं यथा मया ॥ 10 ॥
अहं दुर्गं गमिष्यामि वनं पुरुषवर्जितं ।
नानामृगगणाकीर्णं शार्दूलगणसेवितं ॥ 11 ॥
सुखं वने निवत्स्यामि यथैव भवने पितुः ।
अचिन्तयन्ती त्रींल्लोकांश्चिन्तयन्ती पतिव्रतं ॥ 12 ॥
शुश्रूषमाणा ते नित्यं नियता ब्रह्मचारिणी ।
सह रंस्ये त्वया वीर वनेषु मधुगन्धिषु ॥ 13 ॥

unto me. Whether the husband be in a palace, in a divine chariot, or wandering about in the air; in every condition, the shadow of his foot is the asylum for the wife. Removed from under the controul of my mother and my father, I have no dwelling-place separate from thee. Do not forbid me. To the forest, difficult of access, forsaken by men, filled with various kinds of animals, and inhabited by tigers, I will certainly go. I shall live at ease in the forest as in my father's house, disregarding the affairs of the three worlds, and intent only upon my duty to my lord. A devoted recluse, constantly attending thee, O hero, I shall enjoy happiness with

त्वं हि कर्त्तुं वने शक्तो राम सम्परिपालनं ।
अन्यस्यापि जनस्येह किं पुनर्म्मम मानद ।
साहं त्वया गमिष्यामि वनमद्य न संशयः ।
नाहं शक्या महाभाग निवर्त्तयितुमुद्यता । 14 ॥
फलमूलाशना नित्यं भविष्यामि न संशयः ।
न ते दुःखं करिष्यामि निवसन्ती त्वया सह ।
अग्रतस्ते गमिष्यामि भोक्ष्ये भुक्तवति त्वयि ।
इच्छामि सरितः शैलान् पल्वलानि सरांसि च ।
द्रष्टुं सर्व्वत्र निर्भीता त्वया नाथेन धीमता । 15 ॥

thee in the honey-scented wood. Thou, O Ram*a*, canst nourish and protect me in the forest; what occasion have I for any other friend? To-day I will assuredly accompany thee to the forest, nor can I, prepared to go, be prevented by thy intreaty. Fruits and roots shall be my constant subsistence; nor will I, in dwelling with thee, occasion thee any trouble; I will go before thee, and will eat when thou hast eaten. Fearless, I long, with thee my accomplished lord, to roam every where, viewing the rivers, the rocks, the pools and lakes. With thee, the hero, versed in the secrets of nature, I

हंसकारण्डवाकीर्णाः पद्मिनीः साधुपुष्पिताः ।
इच्छेयं सुखिनी द्रष्टुं त्वया वीरेण सङ्गता ॥ 16 ॥
अभिषेकं करिष्यामि त्वाहं नित्यमनुव्रता ।
सह त्वया विशालाक्ष रंस्ये परमनन्दिनी ॥ 17 ॥
एवं वर्षसहस्राणि शतं वापि त्वया सह ।
व्यतिक्रमेण वत्स्यामि स्वर्गो ऽपि हि न मे मतः ॥ 18 ॥
स्वर्गे ऽपि च विना वासो भवता यदि राघव ।
त्वया विना नरव्याघ्र नाहं तदपि रोचये ॥ 19 ॥
अहं गमिष्यामि वनं सुदुर्गमं मृगायुतं वानरवारणैश्च ।
वने निवत्स्यामि यथा पितुर्गृहे तवैव पादावुपगृह्य सम्मता ॥ 20 ॥

long to view sheets of water, filled with Nymphœas, covered with ducks and sylvan fowls, and, beautifully studded with flowers: In imitation of thee will I constantly bathe therein, and full of delight taste, O lotos-eyed, every kind of happiness with thee. Thus could I pass, with thee, a hundred or a thousand years; and without thee heaven itself would lose its charms. A residence in heaven, O Raghuva, chief of men, could afford me no pleasure without thee. I will depart to the forest, difficult of access, the abode of deer, monkeys, and elephants. I will reside in the forest as in my father's

अनन्यभावामनुरक्तचेतसं त्वया वियुक्तां मरणाय निश्चितां ।
नयस्व मां साधु कुरुष्व याचनां न ते मयाता गुरुता भविष्यति ॥ 21 ॥
तथा ब्रुवाणामपि धर्म्मवत्सलां न च स्म सीतां नृवरो निनीषति ।
उवाच चैनां बहु सन्निवर्त्तने वने निवासस्य च दुःखतां प्रति ॥ 22 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे सीतावाक्यं नाम त्रयो
विंशतितमः सर्गः ॥

house, pleased to embrace thy feet. Take me, void of every other wish, devoted in heart, determined on death if separated from thee. I will create thee no burden,—grant my request." The chief of men, unwilling to take with him Seeta, devoted to virtue, after she had thus spoken, addressed her in return, that he might induce her to desist from accompanying him to the forest.

End of the twenty-third Section.

स एवं ब्रुवतीं सीतां धर्म्मज्ञो धर्म्मवत्सलः ।
न नेतुं कुरुते बुद्धिं वने दुःखानि चिन्तयन् । 1 ॥
सान्त्वयित्वा ततस्तान्तु वाष्पदूषितलोचनां ।
निवर्त्तनार्थे धर्म्मात्मा वाक्यमेतदुवाच ह । 2 ॥
सीते महाकुलीनासि धर्म्मे च निरता सदा ।
इहाचर स्वधर्म्मं त्वं यथा मे मनसः सुखं । 3 ॥

SECTION XXIV.

This virtuous, devoted one, unwilling to take Seeta to the wood, on account of the hardships to be borne there, comforting her thus addressing him with eyes overflowing with tears, to divert her from her purpose replied, "O Seeta, thou art of high nobility,[1] and always engaged in virtue, continue this course at home that my mind may be at ease. O helpless Seeta,

[1] A person who has the following nine qualifications, viz. good conduct, humility, science, renown, attachment to the holy places, perseverance in virtue, connection by reciprocal marriage, religious austerities, generosity, is called a *Kooleena* in the *shastras*. The title is now hereditary, and contributes much towards depravity of manners among the Hindoos.

सीते यथा त्वां वक्ष्यामि तथा कार्य्यं त्वयाबले ।
वने दोषा हि वहवो वसतस्तान्निबोध मे ॥ 4 ॥
सीते विमुच्यतामेषा वनवासकृता मतिः ।
वहुदोषं हि कान्तारं वनमित्यभिधीयते ॥ 5 ॥
हितबुद्ध्या खलु वचो मयैतदभिधीयते ।
सदा सुखं न जानामि दुःखमेव सदा वनं ॥ 6 ॥
गिरिनिर्झरसंभूता गिरिनिर्द्दरिवासिनां ।
सिंहानां निनदा दुःखाः श्रोतुं दुःखमतो वनं ॥ 7 ॥
क्रीडमानाश्च विस्रब्धा मत्ताः शून्ये तथा मृगाः ।
दृष्ट्वा समभिवर्त्तन्ते सीते दुःखमतो वनं ॥ 8 ॥

let what I am about to say be regarded by thee. Many miseries attend those who reside in a forest; learn them from me. O Seeta, relinquish this thine intention of going to the wood. It is reported, that many are the dangers in an unfrequented wood. This is assuredly mentioned by me with a good intention. I am not certain that the forest is always pleasant; I am certain it is always dangerous. The roarings of the lions which inhabit the caves of the mountains, and the echoing of the cataracts, are tremendous to hear; therefore is a forest dreadful. Even the playful deer, fearless, intoxicated, seeing man, leap, O Seeta, into the air; rendering the forest dreadful. The rivers abounding with crocodiles, and, filled with

सग्राहाः सरितश्चैव पङ्कवत्यस्तु दुस्तराः ।
मत्तैरपि गजैर्नित्यमतो दुःखतरं वनं । 9 ॥
लताकण्टकसंकीर्णाः कृकवाकूपनादिताः ।
निरपाश्च सुदुःखाश्च मार्गा दुःखमतो वनं । 10 ॥
सुप्यते पर्णशय्यासु स्वयं भग्नासु भूतले ।
रात्रिषु श्रमखिन्नेन तस्माद्दुःखमतो वनं । 11 ॥
अहोरात्रञ्च सन्तोषः कर्त्तव्यो नियतात्मना ।
फलैर्वृक्षावपतितैः सीते दुःखमतो वनं । 12 ॥
उपवासश्च कर्त्तव्यो यथा प्राणेन मैथिलि ।
जटाभारश्च कर्त्तव्यो वल्कलाम्बरधारणं । 13 ॥

mud, difficult to be crossed, and infested with ferocious elephants, add to the horrors of a forest. Covered with climbing plants, and thorns, and resounding with the shrill voice of wild galinaceous fowls, its roads wretched, and without water; a forest is indeed dreadful. When wearied at night, sleep must be sought on beds of leaves fallen on the earth; therefore is a forest dreadful. It becomes those who reside there, O Seeta, to be satisfied day and night with fruits fallen from the trees; therefore is a forest dreadful. Fasting also, O Mithilee, must be practised to the utmost extent of what life will bear. The matted hair must be assumed, and the bark clothing, and constant homage must be paid to the gods, and the ancestors, and to

देवतानां पितॄणाञ्च कर्त्तव्यं विधिपूर्व्वकं ।
प्राप्तानामतिथीनाञ्च नित्यशः प्रतिपूजनं । 14 ॥
कार्य्यस्त्रिरभिषेकश्च काले काले च नित्यशः ।
चरतां नियमेनैव तस्माद्दुःखतरं वनं । 15 ॥
उपहारश्च कर्त्तव्यः कुसुमैःस्वयमाहृतैः ।
आर्षेण विधिना वेद्यां सीते दुःखमतो वनं । 16 ॥
यथा लब्धेन कर्त्तव्यः सन्तोषस्तेन मैथिलि ।
यथाहारैर्व्वनचरैः सीते दुःखमतो वनं । 17 ॥
अतीव वातास्तिमिरं बुभुक्षा चास्ति नित्यशः ।
भयानि च महान्त्यत्र अतो दुःखतरं वनं । 18 ॥

strangers who may arrive. Thrice also must ablutions be daily performed at the due season with a steady mind. These duties render a forest still more dreadful. It will be necessary to make offerings of flowers fallen of themselves from the plants, placing them on the altar according to the ordinance delivered by the sages; therefore, O Seeta, is a forest residence full of difficulties. O Mithilee, thou must be satisfied with any food which can be obtained, the production of the forest; therefore a forest residence is attended with sorrow. Continual hunger also, and dreadful storms, and darkness, with other objects

सरीसृपाश्च वहवो वहुरूपाश्च भामिनि ।
चरन्ति पथि ते दर्पात्ततो दुःखतरं वनं । 19 ॥
नदीनिलयनाः सर्पा नदीकुटिलगामिनः ।
तिष्ठन्त्यावृत्य पन्थानमतो दुःखतरं वनं । 20 ॥
पतङ्गा वृश्चिकाः कीटा दंशाश्च मशकैः सह ।
वाधन्ते नित्यमवले सर्व्वं दुःखमतो वनं । 21 ॥
द्रुमाः कण्टकिनश्चैव कुशाः काशाश्च भामिनि ।
वने व्याकुलशाखाग्रास्तेन दुःखमतो वनं । 22 ॥
कायक्लेशाश्च वहवो भयानि विविधानि च ।
अरण्यवासे वसतो दुःखमेव सदा वनं । 23 ॥

of fear, contribute to heighten the horrors of a forest. Numerous rakshuses in manifold shapes, proudly infest the road; therefore, O high spirited princess, is a forest residence dreadful. Serpents also dwelling in the rivers, and tortuous in their motion as the rivers themselves, lie concealed in the paths; therefore is the forest full of terror. Grasshoppers,[1] and scorpions, and other reptiles, with gadflies, and musquitos, constantly inflict torment; therefore is a sylvan residence wholly sorrow. Trees, thorns, koosha,[2] and kasha,[3] and crooked branches of trees, obstruct the road; therefore is a forest residence afflicting. Numerous fatigues of body, and fears from various quarters, belong to those who reside in the wood; therefore is a forest residence always attend-

1 Including birds. 2 The sacred koosha. 3 Saccharum spontaneum.

क्रोधलोभौ विमोक्तव्यौ कर्त्तव्या तपसे मतिः ।
न भेतव्यञ्च भेतव्ये दुःखं नित्यमतो वनं ॥ 24 ॥
तदलन्ते वनं गत्वा क्षमं नहि वनं तव ।
विमृशन्निह पश्यामि बहुदोषकरं परं ॥ 25 ॥
आहारश्चापि कर्त्तव्यो बदरामलकेङ्गुदैः ।
तथा श्यामाकनीवारकषायकटुतिक्तकैः ॥ 26 ॥
वनेष्वलभ्यमाने च वन्ये मूलफले पुनः ।
बह्वन्यहानि वस्तव्यं निराहारैर्निराश्रयैः ॥ 27 ॥
दीर्घरोमधरैश्चैव मलपङ्कसमाचितैः ।
वातातपविशुष्काङ्गैः प्रिये दुःखमतो वनं ॥ 28 ॥

ed with sorrow. Anger and covetousness must be relinquished, and the mind given up to devotion, nor must fear be indulged even in the midst of terrors; therefore perpetual misery attends a forest residence. Having gone to the forest, shouldst thou be unable to endure, and I, distressed, look back hither again, great would be the guilt incurred. The jujubes,[1] the fruit of the amlukee[2] and of the *ingoodee*,[3] and the seeds of the shamak*a*,[4] and the neev*ara*,[5] pungent, harsh, and bitter, must compose thy food, and when wild fruits and roots cannot be obtained, it is necessary to live without food for days together. Without shelter the hair of the body becomes long and clotted with sordes, and the body dried up by heat and wind. O my

1 Zizyphus Jujuba. 2 Phullanthus Emblica. 3 The botanical name of this tree is not yet ascertained. There is one of them in the Mission-garden at Serampore, which has not yet produced its flowers. 4 A sort of grass. 5 Wild rice.

स्थानं वीरासनं सेव्यमुपवासश्च मैथिलि ।
कर्त्तव्या दुस्तराश्चैव नियमा वनवासिभिः । 29 ॥
ग्रीष्मे पञ्चतपोभिश्च वर्षास्वभ्रावकाशिकैः ।
जलवासैश्च शिशिरे भाव्यं वनचरैः प्रिये । 30 ॥
त्वगस्थिमात्रशेषेण तपसा कर्षितेन च ।
मया ते तत्र का प्रीतिः का रतिर्वा भविष्यति । 31 ॥
मां वा समनुगच्छन्त्या नियमव्रतशीलया ।
त्वयापि हि वने तत्र का रतिर्मे भविष्यति । 32 ॥
वातातपविशीर्णाङ्गीं तपोनियमकर्षितां ।
दुःखितां त्वां वने दृष्ट्वा भविष्याम्यतिदुःखितः । 33 ॥

beloved, great distress attends a forest. O Mithilee, it becomes those devoted to a sylvan life to form resolutions hard to be performed; they must remain in one place kneeling, as in the act of discharging a bow, and continue fasting. To be surrounded in the hot season with five fires, and in the rains covered only with the canopy of heaven, and to remain in water during the dewy season, are acts, O my beloved, proper to such as embrace a forest life. What pleasure or enjoyment is there then for thee with me wasted to a mere skeleton? If resolved, and devoted in mind, thou follow me, what enjoyment canst thou experience in the forest? Beholding thee in the forest, dried up with wind and heat, bound by the vows of mortification, I shall be filled with

न त्वामिच्छामि वैदेहि मत्कृते शोककर्षितां ।
द्रष्टुं प्रतिभये ऽरण्ये भृशं हि दयितासि मे । 34 ॥
तदलन्ते वनं गत्वा वनचर्य्या न ते क्षमा ।
विमृश्यान्बहुदोषं हि पश्यामि दयिते वनं । 35 ॥
तत्रस्थस्यापि मे नित्यं हृदये त्वं निवत्स्यसि ।
इहस्थापि न दूरे त्वं प्रिया हि भवती मम । 36 ॥
एवं वनं नेतुमनिश्चितो ऽसावुक्त्वा प्रियां तां विरराम रामः ।
अथोत्तरं सा रुदती सुदीना सीता पुनर्व्वाक्यमिदं जगाद । 37 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे चतुर्व्विंशतितमः सर्गः ॥

distress. O Videhee, O my beloved, I do not wish to behold thee, for my sake, the prey of sorrow in an inhospitable wilderness. This is a vain undertaking for thee. Once gone to the forest there is no repentance. O my beloved, having examined the matter, I behold a multitude of evils connected with a forest. Thou wilt dwell there in my heart while residing here; thou, my beloved, art never distant from me." Rama unresolved about taking his beloved to the forest, having thus addressed her, remained silent. Seeta, weeping, deeply afflicted, again replied.

End of the twenty-fourth Section.

एतत्तु वचनं श्रुत्वा सीता रामस्य दुःखिता ।
प्रसक्ताश्रुमुखी मन्दमिदं वचनमब्रवीत् । 1 ॥
ये त्वया कीर्त्तिता दोषा वने वस्तव्यतां प्रति ।
गुणानित्येव तान्विद्धि तव स्नेहपुरस्कृतान् । २ ॥
मृगाः सिंहा गजाश्चैव शार्दूलाः सरभास्तथा ।
चमराः सृमराश्चैव ये चान्ये वनचारिणः ।
अदृष्टपूर्व्वरूपत्वात्सर्व्वे ते तव राघव ।
रूपं दृष्ट्वा प्रसर्प्पेयुस्तव सर्व्वे हि बिभ्यति । 3 ॥

SECTION XXV.

Hearing the words of Rama, Seeta, greatly distressed, her face covered with tears, thus replied with a low voice: All these evils described by thee as attending a forest residence, I consider as good things, consecrated by thy affection. Deer, lions, elephants, tigers, surubhas,[1] yaks,[2] srimura,[3] and other sylvan animals, having never beheld such a form, O Raghuva, will flee away affrighted at the view of thee. Every one of them will fear thee: I must go with thee by the command of my preceptor;[4] separated from

[1] This is a fabled animal said to have eight legs. [2] Chumura, or Bos grunniens.
[3] An animal not yet ascertained, probably a species of deer. [4] Dusha-rutha.

त्वया सह च गन्तव्यं मया गुरुजनाज्ञया ।
त्वद्वियोगेन मे राम त्यक्तव्यमिह जीवितं । 4 ॥
न हि मां त्वत्समीपस्थामपि शक्तोऽपि राघव ।
सुराणामीश्वरः शक्रः प्रधर्षयितुमोजसा । 5 ॥
पतिहीना तु या नारी न सा शक्ष्यति जीवितुं ।
काममेवंविधं राम त्वया मम निदर्शितं । 6 ॥
अथापि च महाप्राज्ञ ब्राह्मणानां मया श्रुतं ।
पुरा पितृगृहे सत्यं वस्तव्यं किल मे वने । 7 ॥
लाक्षणिभ्यो द्विजातिभ्यः श्रुत्वाहं वचनं गृहे ।
वनवासकृतोत्साहा नित्यमेव महाबल ।8 ॥

thee my life is not worth preserving. O Raghu*va*, the king of the gods, with all his power, is unable to terrify me when near thee. The woman bereaved of her husband is unable to live. This my desire, O Ram*a*, is known to thee. And, O most wise, formerly, while in my father's house I heard from a brahman that my destiny was, to dwell in a forest. Having heard these words in my father's house from the twice born skilled in the occult sciences, I have constantly, O puissant one, fortified my mind. Thou must command me to go to the forest. I will most assuredly accompany thee:

आदेशो वनवासस्य प्राप्तव्यः स मया किल ।
सा त्वया सह तत्राहं यास्यामि प्रिय नान्यथा ॥ ९ ॥
कृतादेशा भविष्यामि गमिष्यामि सह त्वया ।
कालश्चायं समुत्पन्नः सत्यवाग्भवतु द्विजः ॥ 10 ॥
वनवासे हि जानामि दुःखानि बहुधा किल ।
प्राप्यन्ते नियतं वीर पुरुषैरकृतात्मभिः ॥ 11 ॥
कन्यया च पितुर्गेहे वनवासः श्रुतो मया ।
भिक्षुक्याः साधुवृत्ताया मम मातुरिहाग्रतः ।
प्रसादितश्च वै पूर्वं त्वं मे बहुविधं प्रभो ।
गमनं वनवासस्य काङ्क्षितं हि सह त्वया ॥ 12 ॥

the reverse of this cannot be admitted. I must obtain thy permission—I will go with thee. The time is now arrived—let the prediction of the twice born be verified. I know there are multiplied troubles in a forest, and by those whose organs are unsubdued, these, O hero, will be severely felt. By me when a child in my father's house, was it heard from pious mendicants, in my mother's presence, that I should reside in a forest. O my lord, thou hast hitherto been constantly gracious to me. This is an object of strong desire; good be with thee, O

कृतलक्षणाहं भद्रन्ते गमनं प्रति राघव ।
वनवासस्य शूरस्य मम चर्य्या हि रोचते । 13 ॥
शुद्धात्मन् प्रेमभावाद्धि भविष्यामि विकल्मषा ।
भर्त्तारमनुगच्छन्ती भर्त्ता हि परदैवतं । 14 ॥
प्रेत्यभावे हि कल्याणः सङ्गमो मे सह त्वया ।
इत्यतो ऽनुगमिष्यामि त्वाहं कृतविनिश्चया । 15 ॥
श्रुतिर्हि श्रूयते पुण्या ब्राह्मणानां यशस्विनां ।
भर्त्तारं किल या नारी छायेवानुगता सदा । 16 ॥
अनुगच्छति गच्छन्तं तिष्ठन्तं यानुतिष्ठति ।
तद्भावभावनिरता तत्संयोगपरायणा ।
तमेव भूयो भर्त्तारं सा प्रेत्याप्यनुगच्छति । 17 ॥

Raghu*va*, I have resolved upon going,—let my embracing a forest residence, O hero, be pleasing to thee. O thou of pure mind, following my husband through affection I shall be faultless. A husband is the chief deity. With thee dead, would union be real happiness; I am therefore determined to follow thee. This portion of the ved*a* has been heard from the mouth of renowned brahm*u*ns: "The woman who always attendant on her husband, like a shadow follows him when walking, and stays with him where he stays, constantly of the same mind, united with him, shall follow that husband even after death.

अनुरक्तां प्रियां भार्य्यां सुव्रतां पतिदेवतां ।
न त्वं रोचयसे नेतुं मामितः केन हेतुना ॥ 18 ॥
भक्तां पतिव्रतां दीनां मां समां सुखदुःखयोः ।
नेतुमर्हसि काकुत्स्थ समानसुखदुःखिनीं ॥ 19 ॥
यदि मां दुःखितामेवं वनं नेतुं न चेच्छसि ।
विषमग्निं जलं वाहमास्थास्ये मृत्युकारणात् ॥ 20 ॥
एवं बहुविधं तं सा याचते गमनं प्रति ।
नानुमेने महाबाहुस्तां नेतुं विजनं वनं ॥ 21 ॥
एवमुक्ता तु सा चिन्तां मैथिली समुपागता ।
स्नपयन्तीव गामुष्णैरश्रुभिर्नयनच्युतैः ।
दुःखामर्षपरीताङ्गी सस्वनं कलभाषिणी ॥ 22 ॥

Why art thou unwilling to take me thy beloved spouse, delighting in thee? conducting myself aright, and esteeming my husband my deity. It becomes thee, O Kak*oo*tsth*a*, to take me, in the strictest manner devoted to thee my husband, equally sharing in thy pleasures and thy pains, and with thee esteeming pleasure and pain equal. If thou art unwilling to take me to the forest, I wretched, will seek death by poison, by fire, or by water." Thus she intreated him in various ways. Yet was the valiant one unwilling to take her to an uninhabited desert. Mithilee having thus intreated him fell into a train of pensive thought, clothed with grief and disappointment, bathing the earth with her

एवमार्त्तामपि स तां विलपन्तीं सुदुःखितां ।
रामः प्रियामनुगतां नैव नेतं व्यवस्यति । 23 ॥
दध्यौ चाधोमुखः किञ्चिद्रुदतीमभिवीक्ष्यतां ।
वनवासगतान् दोषान् बहुधाभिविचारयन् । 24 ॥
विमनसमभिवीक्ष्य चिन्तयन्तं जनकसुतार्य्यतं प्रतीतरूपं ।
भृशमतिपरुषरोषताम्रनेत्रा वचनमुवाच पुनर्निगृह्य वाष्पं । 25 ॥
सान्त्व्यमाना तु रामेण मैथिली जनकात्मजा ।
वनवासनिमित्ताय भर्त्तारमिदमब्रवीत् । 26 ॥
सा तमुत्तमसंविग्ना सीता विपुलवक्षसि ।
प्रणयाच्चाभिमानाच्च परिचिक्षेप राघवं । 27 ॥

boiling, briny tears, and wailing with a feeble sound. Still did not Rama desire to take with him his distressed, lamenting, highly afflicted, beloved, devoted spouse; but esteeming a forest residence attended with numerous evils, he, beholding her weeping, reclined his head and fell into a deep cogitation. Seeing her faithful husband pensive and not inclined to take her with him, the daughter of *Junuka*, her eyes reddening with anger, having wiped away her tears, again replied. Mithilee, the daughter of *Junuka*, whom *Rama* was consoling, again addressed her husband relative to the forest. Full of anxiety she with a mixture of humility and indignation, thus warmly remonstrated with

किं त्वामन्यत वैदेहः पिता मे मिथिलाधिपः ।
रामं जामातरं प्राप्य स्त्रियं पुरुषविग्रहं ॥ 28 ॥
अनृतं वत लोकोऽयमज्ञानाद्यदि वक्ष्यति ।
तेजो नास्ति परं रामे तपतीव दिवाकरे ॥ 29 ॥
किं हि कृत्वा विषण्णस्त्वं कुतो वा भयमस्ति ते ।
यत्परित्यक्तुकामस्त्वं मामनन्यपरायणां ॥ 30 ॥
द्युमत्सेनसुतं वीरं सत्यवन्तमनुव्रतां ।
सावित्रीमिव मां विद्धि त्वमात्मवशवर्त्तिनीं ॥ 31 ॥

the high-chested Rag*huva*: "What did Vide*ha* my father, the lord of Mith*i*lee, receive in his son-in-law Ram*a*, but a woman in form of a man: If thou leave me, people who ignorantly deny splendor to the sun, will say the glory of Ram*a* is vanished. What makes thee sad? and whence is this fear, that thou desirest to abandon me, loving none but thee? Know that my affection to thee equals that of Sav*i*tree to S*u*ty*a*v*u*nt*a*, son of Dy*oo*m*u*t-sen*a*, whom she constantly attended,[1] O sinless one. I have not, even in thought, beheld any

[1] This story is related in the Sav*i*tree Vr*u*t*a* of the Bh*u*v*i*shy*a* P*oo*ran*a*, and in the V*u*n*a* P*u*rv*a* of the M*u*habhar*u*t*a*. The substance of it follows: Dy*oo*m*u*t-sen*a* and his wife were blind, and very poor. They had a son named S*u*ty*a*v*u*nt*a*, who maintained them by cutting wood. In a month after he had married Sav*i*tree, she attended him to the forest to his laborious employ. One day he lay down in the wood to rest himself, when Y*u*m*a* came for him. Seeing this she began to recite the praises of the god; on which he being pleased, offered her any blessing she would ask except the resuscitation of her husband. She asked the restoration of sight to her father and mother in law, which was granted, after which she continued her praises till Y*u*m*a* successively bestowed a kingdom for her father in law, and a son for her own father. Continuing her praises, the god repeated his promise with the above restriction; at that she said, "Let me bear an hundred sons by S*u*ty*a*v*u*nt*a*." Y*u*m*a* unthinkingly agreed to it, and was going away, when she called him back, and reminded him that the revival of her husband was necessary to the accomplishment of his promise. Y*u*m*a* was therefore forced to give him back. The women in Bengal perform a religious ceremony called Sav*i*tree-vr*u*t*a* every year on the fourteenth lunar day or tithee of the dark fortnight in Jy*i*shth*a*.

न त्वहं मनसाप्यन्यं द्रष्टास्मि त्वदृते ऽनघ ।
त्वया राघव गच्छेयं यथान्या कुलपांसुला ॥ 32 ॥
स्वयन्तु भार्यां कौमारीं चिरमध्युषितां सतीं ।
शैलूष इव मां राम परेभ्यो दातुमिच्छसि ॥ 33 ॥
यस्य पथ्यञ्च रामात्थ यस्य चार्थे च रुध्यसे ।
त्वन्तस्य भव वश्यश्च विधेयश्च सदानघ ॥ 34 ॥
स मामनादाय वनं न त्वं प्रस्थितुमर्हसि ।
ततो वा यदि वा राज्यं स्वर्गो वा स्यात्त्वया सह ॥ 35 ॥
न च मे भविता तत्र कश्चित्पथि परिश्रमः ।
पृष्ठतस्तव गच्छन्त्या विहारशयनेष्विव ॥ 36 ॥

other beside thee; in the manner of a woman dishonoring her family, I will go with thee. Wouldst thou, O Rama, surrender me, thy youthful spouse, chaste, long resident in thine house, like a man who lives by letting out his wife to hire? O sinless one, say, wouldst thou thyelf be the subject, and always at the beck of him, to whose caprice thou hast subjected me, and for whose sake thou art shut out from thy kingdom? If thou take not me to the forest, it is highly improper for thee to go. I will attend thee whether it be to devout austerities, to the kingdom, or to heaven. To me following thee, there will not be the smallest fatigue in the road;

कुशकाशशरेषीका ये च कण्टकिनो द्रुमाः ।
तूलाजिनसमस्पर्शा मार्गे मम सह त्वया । 37 ॥
महावातसमुद्भूतं यन्मामपकरिष्यति ।
रजो रमण तन्मन्ये परार्द्ध्यमिव चन्दनं । 38 ॥
शाद्वलेषु यदा शिश्ये वनान्ते वनगोचरा ।
कुशास्तरणतुल्येषु किं स्यात्सुखतरन्ततः । 39 ॥
पत्रं मूलं फलं यत्तु अल्पम्वा यदि वा बहु ।
दास्यसे स्वयमाहृत्य तन्मेऽमृतरसोपमं । 40 ॥
न मातुर्न पितुस्तत्र स्मरिष्यामि न वेश्मनः ।
आर्त्तवान्युपभुञ्जाना पुष्पाणि च फलानि च । 41 ॥

the journey will resemble the most tender delights. Koosh*a*, kash*a*, shur*a*, and every thorn will with thee, O my beloved, feel as the softest cotton, or the skin of the antelope. The annoying dust raised by the wind will be to me as sandal wood. When, a sylvan wanderer, I sleep among the grass, it will be like a bed of the softest down; but exceed it in pleasure. Roots or fruit, or any thing whether small or great brought me by thee, will be equal to ambrosia. Enjoying with thee the flowers or fruits of the different seasons, I shall not even call to mind my parent's house. Nothing unlovely

न च तत्र ततः किञ्चिद्द्रष्टुमर्हसि विप्रियं।
मत्कृते न च ते शोको न भविष्यामि दुर्भरा। 42॥
यस्त्वया सह स स्वर्गो निरयो यस्त्वया विना।
इति जानन् परां प्रीतिं गच्छ राम मया सह। 43॥
अथमामेवमव्यग्रां वनं नैव नयिष्यसे।
विषमद्यैव पास्यामि मा विशं द्विषतांवशं। 44॥
पश्चादपि हि दुःखेन मम नैवास्ति जीवितं।
उज्झितायास्त्वया नाथ तदेव मरणं वरं। 45॥
इमं हि सहितुं शोकं मुहूर्त्तमपि नोत्सहे।
किं पुनर्दश वर्षाणि त्रीणि चैकञ्च दुःखिता। 46॥

or painful will arise from me, nor shall I be a burden. With thee hell is heaven, and without thee, heaven would be hell. Knowing this, O Rama, repose in me the most joyful confidence. If thou wilt not take me, thus calm and fearless, to the wood, I will this very day expire by poison. Subject me not to the power of an enemy. Abandoned by thee, my life would be wasted in grief. With thee, O my lord, is death preferable. I cannot sustain this distress a single hour, how then can I, afflicted, sustain it fourteen years?" Thus affected with poignant grief, she bitterly lamenting, and, embracing her lord, wept aloud. Pierced by the various expressions (of Rama) as a female

इति सा शोकसन्तप्ता विलप्य करुणम्बहु ।
चुक्रोश पतिमायस्ता भृशमालिङ्ग्य सस्वरं । 47 ॥
सा विद्धा बहुभिर्वाक्यैर्दिग्धैरिव गजाङ्गना ।
चिरसन्नियतं बाष्पं मुमोचाग्निमिवारणिः । 48 ॥
तस्याः स्फटिकसङ्काशं वारिसन्तापसम्भवं ।
नेत्राभ्यां परिसुस्राव पङ्कजाभ्यामिवोदकं । 49 ॥
तच्चैवामलचन्द्राभं मुखमायतलोचनं ।
पर्य्यशुष्यत बाष्पेण जलोद्धृतमिवाम्बुजं । 50 ॥
तां परिष्वज्य बाहुभ्यां विसंज्ञामिव दुःखितां ।
उवाच वचनं रामः परिविश्वासयंस्तदा । 51 ॥

elephant by a poisoned arrow; her long restrained tears issued forth, as the fire spreads forth its flames kindled in a forest. The chrystal drops wrung out by grief from her eyes, resembled water flowing from two nymphas. Her face adorned with full orbed eyes, and bright as the pure moon, appeared dried up with tears, like a lotos recently drawn out of the water. Rama now embracing, with both his arms, the afflicted fair one just recovering sensation, spake thus to her, inspiring her with confidence; " O goddess, if thou

न देवि तव दुःखेन स्वर्गमप्यभिरोचये ।
न हि मे ऽस्ति भयं किञ्चित्स्वयम्भोरिव सर्व्वतः । 52 ॥
तव सर्व्वमभिप्रायमविज्ञाय शुभानने ।
वासं न रोचये ऽरण्ये शक्तिमानपि रक्षणे । 53 ॥
यत्सृष्टासि मया सार्द्धं वनवासाय मैथिलि ।
न विहातुं मया शक्या प्रीतिरात्मवता यथा । 54 ॥
धर्म्मस्तु गजनासोरु सद्भिराचरितः पुरा ।
त्वञ्चाहमनुवर्त्तिष्ये यथा सूर्य्यं सुवर्च्चला । 55 ॥
न खल्वहन्तु गच्छेयं वनं जनकनन्दिनि ।
वचनं तन्नयति मां पितुः सत्योपबृंहितं । 56 ॥

art distressed, heaven itself has no charms for me. I am no less void of fear than the self-existent; yet, though able to preserve thee, O beauteous one, I did not desire to take thee to the forest while unacquainted with all thy mind. Seeing thou art created, O Mithilee, to accompany me to the forest, I am unable to abandon thee, as love can never forsake a generous mind. O lovely one! the virtues formerly practised by the good, shall attend me, as brightness attends the sun. I had no desire, O daughter of *Junuka*, to go to the forest, but the solemn engagement of my father constrains,

एष धर्म्मश्च सुश्रोणि पितुर्म्मातुश्च वश्यता ।
आज्ञाश्चाहं व्यतिक्रम्य नाहं जीवितुमुत्सहे । 57 ॥
अस्वाधीनं कथं दैवं प्रकारैरभिवाध्यते ।
स्वाधीनं समतिक्रम्य मातरं पितरं गुरुं । 58 ॥
यत्र त्रयं त्रयो लोकाः पवित्रं तत्समम्भुवि ।
नान्यदस्ति शुभापाङ्गे तेनेदमभिवाध्यते । 59 ॥
न सत्यं दानमानौ वा यज्ञा वाप्याप्तदक्षिणाः ।
तथा वलकराः सीते यथा सेवा पितुर्म्मता । 60 ॥
स्वर्गो धनम्वा धान्यम्वा विद्याः पुत्राः सुखानि च ।
गुरुवृत्त्यनुरोधेन न किञ्चिदपि दुर्लभं । 61 ।

me. Subjection to parents, O beautiful one, is virtue indeed. I could not endure life had I transgressed their commands. Uncontrollable by us, how can fate be frustrated by man's contrivance? and in those things within our controul, how can we transgress the commands of a parent? O beauteous eyed, in this world nothing is so pure, so sacred as that by which the three,[1] (blessings), and the three worlds are secured: on this account this command of my father must be obeyed. O Seeta, neither truth, nor generosity, nor respect, nor sacrifice with all the fees discharged, is so effectual as filial obedience. Neither heaven, nor wealth, nor plenty, nor science, nor sons, nor any enjoyment is unobtainable to those who honor their parents. Those

[1] Viz. Virtue, wealth and accomplishment of every wish.
[2] The Hindoos say that the man who forbears to give the requisite fees to the officiating priest, loses all the merit of the sacrifice.

देवगन्धर्व्वगोलोकान् ब्रह्मलोकांस्तथा परान् ।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः । 62 ॥
स माम्पिता यथा शास्ति सत्यधर्म्मपथे स्थितः ।
तथा वर्त्तितुमिच्छामि स हि धर्म्मः सनातनः । 63 ।
मम सन्ना मतिः सीते नेतुं त्वां दण्डकावनं ।
वसिष्यामीति सा त्वं मामनुयातुं सुनिश्चिता । 64 ॥
सा हि दिष्टानवद्याङ्गि वनाय मदिरेक्षणे ।
अनुगच्छस्व मां भीरु सह धर्म्मचरी भव । 65 ॥
सर्व्वथा सदृशं सीते मम स्वस्य कुलस्य च ।
व्यवसायमनुक्रान्ता कान्ते त्वमसि शोभने । 66 ॥

magnanimous minds who are devoted to their parents, obtain the heaven of the dev*a*s, the g*u*ndh*u*rv*a*s, together with Golok*a*,[1] Br*u*hm*a*-lok*a*,[2] and all the other heavens. As my father, fixed in the way of truth and virtue, instructed me, in this way I desire to abide; this is eternal righteousness: O Seeta, my mind is distressed with the thought of taking thee to the wilderness D*u*nd*u*-k*a*; and, thou, saying, "I will dwell with thee," art determined to follow me. O exact in symmetry, whose eyes inebriate the beholder, thou timorous one! permitted then to accompany me to the wood, be the companion of my devotions. Thou hast begun to fulfil the custom of my ancestors. Commence then, O beauteous Seeta, the appropriate ceremonies for a

1. Golok the residence of Vishnoo. 2. Br*u*hm*a*-lok*a*, the residence of Br*u*hm*a*.

आरभस्व गुरुश्रोणि वनवासक्षमाः क्रियाः ।
नेदानीं त्वदृते सीते स्वर्गोऽपि मम रोचते । 67 ॥
ब्राह्मणेभ्यश्च रत्नानि भिक्षुकेभ्यश्च भोजनं ।
देहि चाशंसमानेभ्यः सत्वरस्व च मा चिरं । 68 ॥
भूषणानि महार्हाणि वरवस्त्राणि यानि च ।
रमणीयाश्च ये केचित्क्रीडार्थाश्चाप्युपस्कराः । 69 ॥
शयनीयानि यानानि मम चान्यानि यानि च ।
देहि स्वभृत्यवर्गस्य ब्राह्मणानामनन्तरं । 70 ॥
अनुकूलन्तु सा भर्त्तुर्ज्ञात्वा गमनमात्मनः ।
क्षिप्रं प्रमुदिता देवी दातुमेव प्रचक्रमे । 71 ॥

forest residence. O Seeta, heaven without thee, has no attraction for me. Bestow then jewels on the brahmuns who request them, and food on the mendicants; haste, make no delay. After satisfying the brahmuns, give to the servants thy expensive ornaments, thy sumptuous apparel, thy play-things and toys; also the beds, the vehicles, and whatever also there may be of mine." Aware her accompanying him would redound to the comfort of her lord, the goddess, with chearful heart, began speedily to make the gifts,

ततः प्रहृष्टा प्रतिपूर्णमानसा यशस्विनी भर्त्तुरवेक्ष्य भाषितं।
धनानि रत्नानि च दातुमङ्गना प्रचक्रमे धर्म्मभृतां मनस्विनी ॥ ७२ ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे सीताभ्यनुज्ञा नाम पञ्च विंशतितमः सर्गः ॥

At this the fair, renowned one, glad, her wishes completed, began with devoted mind to give to the virtuous servants her wealth and jewels.

End of the twenty-fifth Section.

एवं श्रुत्वा सुसम्वादं लक्ष्मणः पूर्व्वमागतः ।
वाष्पपर्य्याकुलमुखः शोकं सोढुमशक्नुवन् । १ ॥
स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः ।
सीतामुवाचातियशा राघवञ्च महाव्रतं ।
यदि गन्तुं कृता बुद्धिर्व्वनं मृगगजायुतं ।
अहं त्वानुगमिष्यामि वनमग्रे धनुर्द्धरः । २ ॥
मया समेतोऽरण्याणि रम्याणि विचरिष्यसि ।
पक्षिभिर्मृगयूथैश्च संघुष्टानि समन्ततः । ३ ॥

SECTION XXVI.

Hearing this good news, Lukhsmuna, son of Rughoo, who had previously arrived, his face suffused with tears, was unable to conceal his grief. Embracing his brother, he said to the renowned Seeta and the great Rughoo: "If thou art resolved to go to the wood, abounding with deer and elephants, I will precede thee bearing a bow. Attended by me, thou shalt wander in the pleasant forests, rendered vocal on all sides by flocks of birds and herds of deer. I desire not the grandeur of the world, nor the habitations of

न देवलोकाक्रमणं नामरत्वमहं वृणे ।
ऐश्वर्य्यञ्चापि लोकानां कामये न त्वया विना । 4 ॥
एवं ब्रुवाणः सौमित्रिर्व्वनवासाय निश्चितः ।
रामेण बहुभिः सान्त्वैर्निषिद्धः पुनरब्रवीत् । 5 ॥
अनुज्ञातस्तु भवता पूर्व्वमेव यदस्म्यहं ।
किमिदानीं पुनरपि क्रियते मे निवारणं । 6 ॥
यदर्थं प्रतिषेधो मे क्रियते गन्तुमिच्छतः ।
एतदिच्छामि विज्ञातुं संशयो हि ममानघ । 7 ॥
ततोऽब्रवीन्महातेजा रामो लक्ष्मणमग्रतः ।
स्थितं प्राग्गामिनं धीरं याचमानं कृताञ्जलिं । 8 ॥

the gods, nor even immortality, without thee." The son of Soo*m*itra, determined upon a sylvan residence, having thus spoken, was prohibited by Ram*a* with many consoling words; on which he thus replied: "Formerly permitted by thyself (to accompany thee,) why am I now prohibited? I would fain know wherefore is this prohibition to me, desirous of accompanying thee. Suspicions arise in my mind." The illustrious Ram*a* replied to L*u*kshm*u*n*a*, standing before him, prepared to depart, steady, and supplicating with joined hands: "O son of Soo*m*itra, thou art a hero, devoted to virtue, and steady

स्निग्धो धर्मरतो वीरः सततं सत्पथे स्थितः ।
प्रियः प्राणसमो वश्यो विधेयश्च सखा च मे ।
मयाद्य सह सौमित्रे त्वयि गच्छति तद्वनं ।
को भजिष्यति कौशल्यां सुमित्रां वा यशस्विनीं । 9 ॥
अभिवर्षति कामैर्यः पर्ज्जन्यः पृथिवीमिव ।
स कामपाशपर्य्यस्तो महातेजा महीपतिः । 10 ॥
सा हि राज्यमिदं प्राप्य नृपस्याश्वपतेः सुता ।
दुःखितानां सपत्नीनां न करिष्यति शोभनं । 11 ॥
न स्मरिष्यति कौशल्यां सुमित्रां च सुदुःखितां ।
भरतो राज्यमासाद्य कैकेय्यां पर्य्यवस्थितः । 12 ॥

therein; beloved even as my own soul; my companion, obedient to my will. If thou to-day go with me to the wood, who shall console Koushulya, and the renowned Soomitra? The illustrious monarch, who showered on them their fullest wishes, as the clouds pour down their treasures on the earth, is now bound with the cords of concupiscence. The daughter of king *Ushwa-puti*[1] having obtained the kingdom, will shew little respect to her distressed rival consorts. Having obtained the kingdom, Bhuruta, governed by Kikeyee, will not remember Koushulya nor Soomitra. O son of Soomitra, either by thy own

[1] Kikeyee.

तामार्य्यां स्वयमेवेह राजानुग्रहणेन वा ।
सौमित्रे भव कौशल्या मुक्तमर्थममुञ्चर । 13 ॥
एवं मयि च ते भक्तिर्भविष्यति सुदर्शिता ।
धर्म्मज्ञ गुरुपूजायां धर्म्मश्चाप्यतुलो महान् । 14 ॥
एवं कुरुष्व सौमित्रे मत्कृते रघुनन्दन ।
अस्माभिर्विप्रहीनाया मातुर्नो न भवेत्सुखं । 15 ॥
एवमुक्तस्तु रामेण लक्ष्मणः श्लक्ष्णया गिरा ।
प्रत्युवाच तदा रामं वाक्यज्ञो वाक्यकोविदं । 16 ॥
तवैव तेजसा वीर भरतः पूजयिष्यति ।
कौशल्यां च सुमित्रां च प्रयतो नास्ति संशयः । 17 ॥

care or by the king's favour, nourish the excellent Koush*a*lya, and discharge the duties which I have mentioned. O thou acquainted with the law of virtue, by this thy devotedness to me will evidently appear. In paying due respect to parents and superiors lies great and unequalled merit. Do this for my sake, O son of Soom*i*tra, joy of the race of Rugh*oo*! Bereft of us, our mothers are bereft of every joy." Thus addressed, L*u*kshm*u*n*a*, skilled in language, in engaging accents replied to the eloquent Ram*a*: "O hero, Bh*u*r*u*t*a*, through fear of thine energy, will doubtless attentively regard Koush*u*lya and Soom*i*tra. If Bh*u*r*u*t*a*, thus disadvantageously placed,

यदि दुष्टो न रक्षेत भरतो राज्यमुत्तमं ।
प्राप्य दुर्म्मनसा वीरं गर्व्वेण च विशेषतः । 18 ॥
तमहं दुर्म्मतिं क्रूरं वधिष्यामि न संशयः ।
तत्पक्षानपि तान् सर्व्वान् त्रैलोक्यमपि किन्तु सा 19 ॥
कौशल्या बिभृयादार्य्या सहस्रं मद्विधानपि । ।
यस्याः सहस्रं ग्रामाणां संप्राप्तमुपजीविनां । 20 ॥
तदात्मभरणे चैव मम मातुस्तथैव च ।
पर्य्याप्ता मद्विधानाञ्च भरणाय मनस्विनी । 21 ॥
कुरुष्व मामनुचरं वैधर्म्यं नेह विद्यते ।
कृतार्थो ऽहं भविष्यामि तव चार्थः प्रकल्प्यते । 22 ॥

through evil counsel, should not preserve this excellent kingdom, I will assuredly kill the wicked, cruel wretch, and all devoted to him, were it the whole universe. But Koushulya, who has a thousand villages for her support, can command a thousand such as myself. My mother has also obtained a similar grant. The renowned one, therefore, having obtained such a possession, is able to maintain many equal to me. Make me thine attendant; in this there will be nothing wrong. I shall obtain my wishes, and thy intention will be accomplished. Taking a stringed bow, [1]a paddle,[2] and a basket,[3]

1 To guard against enemies. 2 To dig up roots. 3 To carry roots and fruits for food.

धनुरादाय सगुणं खनित्रपिटकाधरः ।
अग्रतस्ते गमिष्यामि पन्थानमनुदर्शयन् । 23 ॥
आहरिष्यामि ते नित्यं मूलानि च फलानि च ।
वन्यानि च तथान्यानि स्वाहार्हाणि तपस्विनां । 24 ॥
भवांस्तु सह वैदेह्या गिरिसानुषु रंस्यते ।
अहं सर्व्वं करिष्यामि जाग्रतः स्वपतश्च ते । 25 ॥
रामस्त्वनेन वाक्येन स प्रीतः प्रत्युवाच तं ।
ब्रजापृच्छस्व सौमित्रे सर्व्वमेव सुहृज्जनं । 26 ॥
य च राज्ञो ददौ दिव्ये महात्मा वरुणः स्वयं ।
जनकस्य महायज्ञे धनुषी रौद्रदर्शने । 27

I will go before thee pointing out the road. I will constantly bring thee wild roots and fruits, and other things proper to offer to the gods. Enjoy thyself with Videhee on the brow of the mountains; whether thou art sleeping or waking, I will do all for thee." Delighted with this reply, Rama, said to him, "Go, O son of Soomitra, and ask permission of thy friends. O Lukshmuna, fetch the two weapons dreadful to behold, the two bows which the great Vu-roona himself presented to king Junuka at the great sacrifice, with the im-

अभेद्ये कवचे दिव्ये तूणी चाक्षय्यसायकौ ।
आदित्यविमलाभौ द्वौ खड्गौ हेमपरिष्कृतौ । 28 ॥
सत्कृत्य निहितं सर्व्वमेतदाचार्य्यसद्मनि ।
सर्व्वमायुधमादाय क्षिप्रमाव्रज लक्ष्मण । 29 ॥
स सुहृज्जनमामन्त्र्य वनवासाय निश्चितः ।
इक्ष्वाकुगुरुमागम्य जग्राहायुधमुत्तमं । 30 ॥
तद्दिव्यं राजशार्द्दूलः सत्कृतं माल्यभूषितं ।
रामाय दर्शयामास सौमित्रिः सर्व्वमायुधं । 31 ॥
तमुवाचात्मवान् रामः प्रीत्या लक्ष्मणमागतं ।
काले त्वमागतः सौम्यः काङ्क्षिते मम लक्ष्मण । 32 ॥

penetrable and divine coat of mail, and the inexhaustible quiver; the two scimitars also, bright as the solar light, and adorned with golden scabberds; all of which I have carefully deposited in the house of my preceptor. Having taken all these weapons, hasten, O *Lukshmuna*, determined on a forest residence, bidding adieu to all thine affectionate friends and the preceptor of *Ikshwakoo's* family." The son of *Soomitra*, that chief of princes, going to the house of the venerable preceptor of the *Ikshwakoos*, brought and shewed to *Rama* the divine weapons adorned with garlands. The self-governed *Rama* then addressed *Lukshmuna* opportunely arrived: " O *Lukshmuna*, thou hast arrived in a desirable time. O distresser of enemies, I desire with

अहं प्रदातुमिच्छामि यदिदं मामकं धनं ।
ब्राह्मणेभ्यस्तपस्विभ्यस्त्वया सह परन्तप ।
वसन्तीह दृढं भक्त्या गुरुषु द्विजसत्तमाः ।
तेषामपि च मे भूयः सर्व्वेषाञ्चोपजीविनां । ३३ ॥
वशिष्ठपुत्रन्तु सुयज्ञमार्य्यं त्वमानयाशु प्रवरं द्विजानां ।
अपि प्रयास्यामि वनं समस्तानभ्यर्च्य शिष्टानपरान् द्विजातीन् । ३४ ॥
ततः शासनमाज्ञाय भ्रातुः प्रियकरं हितं ।
गत्वा स प्रविवेशाशु सुयज्ञस्य निवेशनं । ३५ ॥
तं विप्रमग्न्यगारस्थं वन्दित्वा लक्ष्मणोऽब्रवीत् ।
सखे ऽभ्यागच्छ पश्य त्वं वेश्म दुष्करकारिणः । ३६ ॥

thee to bestow this my substance on the brahmuns and devotees. Of the excellent twice-born residing here, entirely devoted to their preceptors—of them, and of all who live by my bounty, must care be taken. Speedily call the excellent *Sooyujna*, son of *Vushishtha*, chief among the twice-born. Having duly honored all these excellent ones, and the rest of the twice-born, I will depart to the wood." Hearing the beneficent command of his brother, *Lukshmuna*, speedily departing, entered the house of *Sooyujna*. Bowing to this brahmun, who dwelt in the house containing the sacred fire, *Lukshmuna* said, " O friend, come speedily to the house of him engaged in a difficult underta-

ततः सन्ध्यामुपास्याथ गत्वा सौमित्रिणा सह ।
जुष्टं सम्प्राविशल्लक्ष्म्या रम्यं रामनिवेशनं । 37 ॥
तमागतं वेदविदं प्राञ्जलिः सीतया सह ।
सुयज्ञमभिचक्राम राघवो ऽग्निमिवार्च्चितं । 38 ॥
जातरूपमयैर्म्मुख्यैरङ्गदैः कुण्डलैः शुभैः ।
सहेमसूत्रैर्म्मणिभिः केयूरैर्वलयैरपि ।
अन्यैश्च रत्नैर्बहुभिः काकुत्स्थः प्रत्यपूजयत् । 39 ॥
सुयज्ञं स तदोवाच रामः सीताप्रचोदितः ।
हारञ्च हेमसूत्रञ्च भार्य्यायै सौम्य हारय ।
रशनञ्चाथ सा सीता दातुमिच्छति ते सखी । 40 ॥

ing." He having performed his (mid-day) devotions, entered, with the son of Soomitra, the rich, magnificent, and delightful palace of Rama. Sooyujna, learned in the veda, having arrived, Raghuva, with his hands respectfully joined, together with Seeta, welcomed him as the sacred fire, giving him excellent golden ornaments for the arm, beautiful ear-rings of gems stringed on threads of gold, bracelets, ornaments for the wrist, and many jewels. Thus Kakootstha honored Sooyujna. Then desired by Seeta, he said to him, "O excellent one, Seeta desires to give thee this neck ornament; thy friend

अङ्गदानि च चित्राणि केयूराणि शुभानि च ।
प्रयच्छति सखी तुभ्यं भार्य्यायै गच्छती वनं । 41 ॥
पर्य्यङ्कमग्र्यास्तरणं नानारत्नविभूषितं ।
तमपीच्छति वैदेही प्रतिष्ठापयितुं त्वयि । 42 ॥
नागः शत्रुञ्जयो नाम मातुलो ऽयं ददौ मम ।
तं ते निस्कसहस्रेण ददामि द्विजपुङ्गव । 43 ॥
इत्युक्तः स तु रामेण सुयज्ञः प्रतिगृह्य तत् ।
रामलक्ष्मणसीतानां प्रयुयोजाशिषः शिवाः । 44 ॥
अथ भ्रातरमव्यग्रं प्रियं रामः प्रियम्वदं ।
सौमित्रिं तमुवाचेदं ब्रह्मेव त्रिदशेश्वरं । 45 ॥

departing to the forest gives thee, for thy spouse, the beautiful rings for the arms, and the elegant bracelets. This bed with all its furniture, adorned with various gems, Videhee desires to give to thee. This elephant named Shutrunjuya, which my uncle gave me, I present to thee, O chief of the twice-born, accompanied with a thousand *niskas* of gold. *Sooyujna*, thus requested by Rama, accepted the presents, and bestowed his propitious benediction on Rama, Lukshmuna, and Seeta. Then Rama addressed his virtuous brother, the son of Soomitra, as Bruhma addressed the sovereign of the gods: "Call the two excellent brahmuns, *Ugustya* and Koushika, and by

अगस्त्यं कौशिकञ्चैव तावुभौ ब्राह्मणोत्तमौ ।
अर्च्चयाहूय सौमित्रे रत्नैः शस्यमिवाम्बुभिः । 46 ॥
तर्प्पयस्व महाबाहो गोसहस्रेण राघव ।
सुवर्णरजतैश्चैव मणिभिश्च महाधनैः । 47 ॥
कौशल्याञ्च य आशीर्भिर्भक्तः पर्य्युपतिष्ठति ।
आचार्य्यस्तैत्तिरीयाणामभिरूपश्च वेदवित् । 48 ॥
तस्य यानञ्च दासीश्च सौमित्रे सम्प्रदापय ।
कौशेयानि च वस्त्राणि यावत्तुष्यति स द्विजः । 49 ॥
सूतश्चित्ररथश्चार्य्यः सचिवः सुचिरोषितः ।
तोषयैनं महार्हैश्च रत्नैर्वस्त्रैर्धनैस्तथा । 50 ॥

gems honor them and satisfy them, O valiant son of R*u*gh*oo*, with a thousand cows, gold, silver, gems, and abundance of riches, as the thirsty grain is satisfied by water. And, O son of S*oo*m*i*tra, to the excellent instructor of those who study the Titt*i*ree,[1] learned in the ved*a*, and, who, devoted to Koush*u*lya, stand near her, pronouncing benedictions, present vehicles, female servants, and silken clothes, until that twice born one be fully satisfied. Also that excellent charioteer and counsellor Ch*i*tr*a*-r*u*th*a*, that ancient servant, satisfy with jewels of great value, with clothes, and much riches. Also with all kinds

1 The Titt*i*ree *oo*p*u*n*i*shut.

पशुकाभिश्च सर्व्वाभिर्गवां दशशतेन च ।
ये चेमे कठकालापा बहवो दण्डमानवाः ।
नित्यस्वाध्यायशीलत्वान्नान्यत्कुर्व्वन्ति किञ्चन । 51 ॥
अलसाः स्वादुकामाश्च महताञ्चापि सम्मताः ।
तेषामशीतियानानि रत्नपूर्णानि दापय ।
शालिवाहसहस्रञ्च द्वे शते भद्रकांस्तथा । 52 ॥
ये चान्ये वन्दिनः सन्ति ये चैव परिचारकाः ।
सर्व्वांस्तर्पय कामैस्तान् समाहूयाशु लक्ष्मण । 53 ॥
चेलप्रक्षालका ये नो ये च नः श्मश्रुवर्द्धकाः ।
अनुलेपकाः स्नापकाश्च हासकाः सेवकास्तु ये । ॥

of small cattle, and a thousand cows, gratify the minds of those who study the *kutha* and *kulapa*, whose whole possession is a staff; and to those who absorbed in study do no other work, indolent,[1] lovers of good food, and esteemed by the great, give eight carriages[2] filled with jewels, a thousand bullocks laden with rice, and two hundred laden with jewels. Also, O *Lukshmuna*, calling the panegyrists and other attendants, gratify them all speedily with whatever they desire. Give to our washermen, and barbers, to those who anoint and bathe us, to our jesters and servants, to those who rub us, and those who give us water, and to our running footmen, each a

1 These words are not here intended to convey a reproach, the first is explained by the commentator, to denote a person who is so much devoted to study that he can spare no time for, and therefore is indolent in, the observance of fasting and other religious ceremonies; the last to mean a person of a delicate appetite.

2 The *pundits* say, laden with rice; the more probable opinion.

सम्वाहकाः सलिलदाः पुरतो धावकाश्च ये ।
तेषां निष्कसहस्रं त्वं वृत्त्यर्थमपवर्ज्जय । 54 ॥
पृथक् पृथक् कुण्डशतं शालीनामपवर्ज्जय ।
व्यञ्जनार्थञ्च सौमित्रे गोसहस्रमुपाकुरु ।
मेखलीनां महासंघः कौशल्यां समुपस्थितः ।
तेषां सहस्रं सौमित्रे प्रत्येकं सम्प्रदापय ।
अम्बा यथा नो नन्देच्च कौशल्या मम दक्षिणां ।
यथा द्विजातींस्तान् सर्व्वान् लक्ष्मणार्च्चय सर्व्वशः । 55 ॥
ततः पुरुषशार्द्दूलस्तद्धनं लक्ष्मणः स्वयं ।
यथोक्तं ब्राह्मणेन्द्राणामददद्धनदो यथा । 56 ॥

thousand *nishkas*, and an hundred *koondas* of rice; and, likewise, O son of S*oomi*tra, a thousand cows to furnish them with food.[1] Give also, O son of S*oomi*tra, to each of the great assembly of devotees, who, wearing the grass thread[2] round the waist, stand before Koush*u*lya, a thousand (cows or *nishkas*) that my mother, Koush*u*lya, may rejoice in us. As thou honorest all the twice-born, so honor these also, with fees in every respect." Then L*u*kshm*una* himself, chief of men, gave the appointed presents to the brah-*muns*, like K*oovira*, the god of riches. Afterwards Ram*a* spake to those

1 Milk, Curds, &c.

2 These are youths of the brahm*u*n tribe, who, having finished their education, intend to marry and perform the duties of a housholder; but previously wear a string round the waist, made of the leaves of Sacchorum, till they can obtain money enough to defray the expence of their marriage. These gifts were to defray those expences.

अथाब्रवीद्बाष्पगलांस्तिष्ठतश्चोपजीविनः ।
सम्प्रदाय बहुद्रव्यमेकैकस्योपजीवनं ।
लक्ष्मणस्य च यद्वेश्म गृहञ्च यदिदं मम ।
अशून्यं कार्य्यमेकैकं यावदागमनं मम । 57 ॥
इत्युक्त्वा दुःखितं सर्व्वं जनं तमुपजीवनं ।
उवाचेदं धनाध्यक्षं धनमानीयतां मम । 58 ॥
ततोऽस्य धनमाजह्रुः सर्व्व एवोपजीविनः ।
स राशिः सुमहांस्तत्र दर्शनीयो ह्यदृश्यत । 59 ॥
ततः स पुरुषव्याघ्रस्तद्धनं सह लक्ष्मणः ।
द्विजेभ्यो बालवृद्धेभ्यः कृपणेभ्यो ह्यदापयत् । 60 ॥

who had lived on his bounty, and now stood near him weeping: "As I have bestowed much upon each of you, keep watch one by one, that *Lukshmuna*'s house and mine may not be empty at my return." Having thus spoken to all the distressed, who had subsisted on his bounty, he said to his treasurer, "bring hither all my wealth." All who had lived on his bounty now assisted in bringing the wealth, which appeared a vast heap. This great one with *Lukshmuna*, then caused it to be given to the twice-born, to children of the aged and the needy. There was a brahmun of the family of *Gurga*, of a yellow

तत्रासीत्पिङ्गलो गार्ग्यस्त्रिजटो नाम वै द्विजः ।
क्षतवृत्तिर्वने नित्यं फालकुद्दाललाङ्गली ।
तं वृद्धं तरुणी भार्य्या बालानादाय दारकान् ।
अब्रवीद्ब्राह्मणं वाक्यं दारिद्र्येणाभिपीडिता । 61 ॥
अपास्य फालं कुद्दालं कुरुष्व वचनं मम ।
रामं दर्शय धर्म्मज्ञं यदि किञ्चिदवाप्स्यसे । 62 ॥
भार्य्याया वचनं श्रुत्वा शाटीमाच्छाद्य दुश्छदां ।
स प्रातिष्ठत पन्थानं यत्र रामनिवेशनं । 63 ॥
भृग्वङ्गिरःसमं दीप्त्या त्रिजटं जनसंसदि ।
आपञ्चमायाः कक्षाया नैनं कश्चिदवारयत् । 64 ॥

brown color, named Tri*juta*, destitute, constantly residing in the wood, with his spear, his spade, and his langu*la*. His young wife, afflicted with poverty, bringing her infant children to the aged brahm*un*, thus addressed him: "Attend to my words; throwing away thy plough-share and thy spade, shew thyself to the virtuous Ram*a*; perhaps thou mayst obtain something. By his wife's advice, he, putting on a wretched cloth scarcely sufficient to cover himself, departed towards Ram*a*'s house. No one prohibited the entrance of Tri-*juta*, in appearance resembling Bhri*goo* or *Ungiras*. Tri-*juta* approaching the prince, thus addressed him: "O most illustrious prince, I am destitute

स राजपुत्रमासाद्य त्रिजटो वाक्यमब्रवीत् ।
निर्द्धनो बहुपुत्रोऽस्मि राजपुत्र महायशः ।
क्षतवृत्तिर्व्वने नित्यं प्रत्यवेक्षस्व मामिति । 65 ॥
तमुवाच ततो रामः परिहाससमन्वितं ।
गवां सहस्रमप्येकं न च विश्राणितं मया । 66 ॥
परिक्षिपसि दण्डेन यावत्तावदवाप्स्यसे ।
स शाटीं परितः कट्यां सम्भ्रान्तः परिवेष्ट्य तां ।
आविध्य दण्डं चिक्षेप सर्व्वप्राणेन वेगितः । 67 ॥
स तीर्त्वा सरयूपारं दण्डस्तस्य कराच्च्युतः ।
गोव्रजे बहुसाहस्रे पपातोक्ष्णश्च सन्निधौ । 68 ॥

of wealth, and having many children, constantly subsist in the woods on what I can dig up; graciously regard me." *Rama* now replied to this singular figure: "Of cows, a single thousand remains unbestowed. Thou shalt obtain all within the distance to which thou canst throw thy staff." He, tucking up his cloth, and eagerly binding it round him, having swung his staff, threw it from him with all his might. The staff flying from his hand alighted on the other side of the *Suruyoo* near a large bull, amidst a herd of many thousand cows. The pious one, embracing him sent to the hermitage of Tri-*juta* all the cows, even to the other bank of the *Suruyoo*. Then *Rama*

तं परिष्वज्य धर्म्मात्मा आतस्मात्सरयूतटात् ।
आनयामास ता गावस्त्रिजटस्याश्रमं प्रति ॥ 69 ॥
उवाच च तदा रामस्तं गार्ग्यमभिसान्त्वयन् ।
मन्युर्न खलु कर्त्तव्यः परिहासो ह्ययं मम ॥ 70 ॥
इदं हि तेजस्तव यद्दुरत्ययं तदेव जिज्ञासितुमिच्छता मया ।
इमं भवानर्थमभिप्रचोदितो वृणीष्व किञ्चेदपरं व्यवस्यसि ॥ 71 ॥
ब्रवीमि सत्येन न ते स्म यन्त्रणा धनं हि यद्यन्मम विप्रकारणात् ।
भवत्सु सम्यक् प्रतिपादनेन मयार्ज्जितं प्रीतियशस्करम्भवेत् ॥ 72 ॥
ततः सभार्य्यस्त्रिजटो महामुनिर्गवामनीकं प्रतिगृह्य मोदितः ।
यशोबलप्रीतिसुखोपबृंहिणीस्तथाशिषः प्रत्यवदन्महात्मनः ॥ 73 ॥

to the descendant of *Gurga*, said, "Be not displeased at my joke: I did it desirous of knowing thy unparalleled powers; now ask whatsoever thou wilt. I frankly declare on my word, without any concealment, that all my wealth is for the brahm*uns*; in bestowing what I have acquired among you, both gratification and renown are combined. Then Tr*i*-j*uta*, the great sage, with his wife, elated with joy, receiving an *uneeka* of cows, pronounced on the great one, blessings increasing renown, pleasure, strength, and happiness.

1 An indefinite number, properly a host.

स चापि रामः प्रतिपूर्णपौरुषो महाधनं धर्म्मबलैरुपार्ज्जितं ।
न योजयामास सुहृज्जने चिराद्यथार्हसम्मानवचः प्रचोदितः ।
द्विजः सुहृद्भृत्यजनो ऽथ वा तदा दरिद्रभिक्षाचरणाश्रयो भवेत् ।
न तत्र कश्चिन्न बभूव तर्पितो यथार्हसम्माननदानसम्भ्रमैः । 74
इत्यार्षे रामायणे अयोध्याकाण्डे षड्विंशतितमः सर्गः ॥

The manly Rama, benign toward all, thus bestowed upon his friends his vast wealth acquired in a course of years by the power of devotion. There was not a brahmun, a friend, a servant, a pauper, or mendicant, who was not gratified by the respect, generosity, and care of Rama.

End of the twenty-sixth section.

OO2

दत्त्वा तु सह वैदेह्या ब्राह्मणेभ्यो धनं बहु ।
जग्मतुः पितरं द्रष्टुं सीतया सह राघवौ ॥ १ ॥
ततो गृहीते प्रेष्याभ्यामशोभेतां तदायुधे ।
मालादामभिराबद्धे सीतया समलङ्कृते ॥ २ ॥
ततः प्रासादहर्म्याणि विमानशिखराणि च ।
अभिरुह्य जनः श्रीमानुदासीनो व्यलोकयत् ॥ ३ ॥
न हि रथ्याः सुशक्यन्ते गन्तुं बहुजनाकुलाः ।
आरुह्य तस्मात्प्रासादाद्दीनाः पश्यन्ति राघवं ॥ ४ ॥

SECTION XXVII.

Rama, having with Videhee given much wealth to the brahmuns, the two descendants of Rughoo went with Seeta to see their father. The weapons adorned by Seeta with garlands and ribbands, and carried by two servants, appeared beautiful. The people who were unconnected with him,[1] mounted on the tops of the three and seven storied houses, and of the palaces, to view them passing the streets. So great was the croud that unable to find room in the streets, they, full of anxiety, viewed Raghuva from the

1 Viz. Those who were not his immediate dependants.

पदातिं सानुजं दृष्ट्वा ससीतञ्च जनास्तदा ।
ऊचुर्ब्बहुविधा वाचः शोकोपहतचेतसः ॥ 5 ॥
यं यान्तमनुयाति स्म चतुरङ्गबलं महत् ।
तमेकं सीतया सार्द्धमनुयाति स्म लक्ष्मणः ॥ 6 ॥
ऐश्वर्य्यस्य रसज्ञः सन् कामानाञ्चाकरो महान् ।
नेच्छत्येवानृतं कर्त्तुं वचनं धर्म्मगौरवात् ॥ 7 ॥
या न शक्या पुरा द्रष्टुं भूतैराकाशगैरपि ।
तामद्य सीतां पश्यन्ति राजमार्गगता जनाः ॥ 8 ॥
अङ्गरागोचितां सीतां रक्तचन्दनसेविनीं ।
वर्षमुष्णञ्च शीतञ्च नेष्यत्याशु विवर्णतां ॥ 9 ॥

tops of the houses. Seeing Ram*a* on foot, with his younger brother and Seeta, the people thus conversed in various ways respecting him whom a four-bodied army was accustomed to follow, now with Seeta followed by Luksh-m*u*n*a* alone. "After tasting the sweets of grandeur, this mine of excellencies, through respect to righteouness, could not find in his heart to disregard the word of his father. To-day is Seeta exposed to the view of all the people on the high road, whom the aerial spirits never before beheld. Soon will the rain, the heat and the cold, change the complexion of Seeta, hitherto beautified with cosmeticks and red sanders. D*u*sh*a*-r*u*th*a*, to-day come to himself, will certainly say, " it is wrong to exile a beloved son." The exile

अद्य नूनन्दशरथः सत्वमाविश्य भाषते ।
न हि राजा प्रियं पुत्रं विवासयितुमर्हति । 10 ॥
निर्गुणस्यापि पुत्रस्य कथं स्याद्धिनिवासनं ।
किम्पुनर्य्यस्य लोकोऽयं जितो वृत्तेन केवलं । 11 ॥
अनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः ।
राघवं शोभयन्त्येते षड्गुणाः पुरुषर्षभं । 12 ।
तस्मात्तस्योपघातेन प्रजाः परमपीडिताः ।
औदकानीव सत्वानि ग्रीष्मे सलिलसंक्षयात् । 13 ॥
पीडया पीडितं सर्व्वं जगदस्य जगत्पतेः ।
मूलस्येवोपघातेन वृक्षः पुष्पफलोपगः । 14 ॥

of a son, void of excellence, is seldom known, how much less that of one who has subdued the world by his qualities alone. Innocence, compassion, learning, goodness of heart, self-denial, and placidity, these six qualities, shine in Raghuva; therefore all the subjects of the kingdom are deeply distressed at his misfortune, as the aquatic animals by the decrease of water in the hot season: by the distress of the lord of the world, the whole world is distressed, as a tree covered with flowers and fruits at the tearing up of its roots. This most illustrious one, the quintessence of virtue, is the root of

मूलं ह्येष मनुष्याणां धर्म्मसारो महाद्युतिः ।
पुष्पं फलञ्च पत्रञ्च शाखाश्चास्येतरे जनाः ॥ 15 ॥
ते लक्ष्मण इव क्षिप्रं सपत्न्यः सहबान्धवाः ।
गच्छन्तमनुगच्छामो येन गच्छति राघवः ॥ 16 ॥
उद्यानानि परित्यज्य क्षेत्राणि च गृहाणि च ।
एकदुःखसुखा राममनुगच्छाम धार्म्मिकं ॥ 17 ॥
समुद्धृतनिधानानि परिध्वस्ताजिराणि च ।
उपात्त धनधान्यानि हृतसाराणि सर्व्वशः ।
रजसाभ्यवकीर्णानि परित्यक्तानि दैवतैः ।
मूषकैः परिधावद्भिरुद्बिलैरावृतानि च ॥ 18 ॥

men, and the common people are the flowers, fruits, leaves, and branches. Let us, like L*u*kshm*u*n*a*, with our wives and friends, speedily follow Ram*a* on his journey; wherever Ragh*uva* goes, let us, leaving our gardens, fields, and houses, follow the virtuous Ram*a*, and participate with him in his pains and pleasures. Our houses deserted, their hidden riches taken away, their courts neglected, their stores and corn removed, stript of all valuables, covered with dust, and detested by the gods, perforated by the running mice, destitute of water and smoke, without cleansing; deprived of the ceremonies of b*u*l*i*,[1] of oblation and m*u*ntr*as*, of burnt offerings and

1 Sacrifice.

अपेतोदकधूमानि हीनसम्मार्जनानि च ।
प्रणष्टबलिकर्म्मेज्यामन्त्रहोमजपानि च ।
दुष्कालेनेव भग्नानि भिन्नभाजनवन्ति च ।
अस्मत्त्यक्तानि वेश्मानि कैकेयी प्रतिपद्यतां । ॥
वनं नगरमेवास्तु येन गच्छति राघवः ।
अस्माभिश्च परित्यक्तं पुरं सम्पद्यतां वनं । 19 ॥
विलानि दंष्ट्रिणः सर्व्वे सानूनि मृगपक्षिणः ।
त्यजन्त्वस्मद्भयाद्भीता गजाः सिंहा वनान्यपि । 20 ॥
अस्मत्त्यक्तं प्रपद्यन्तु सेव्यमानं त्यजन्तु च ।
तृणमांसफलादानं देशं व्यालमृग द्विजं ।
प्रपद्यतां हि कैकेयी सपुत्रा सह बान्धवैः । 21 ॥

the silent repetition of the divine name, fallen into ruin as in a time of some calamity, and bestrewed with shreds of broken vessels, forsaken by us let Kikeyee possess. Let the wilderness to which Raghuva goes become a city; and the city deserted by us, become a forest. Let the serpents forsake their holes, the deer and the birds their places on the mountains, and the tusked elephants and lion their thickets, terrified by the fear of us; let them possess the city which we have forsaken, and abandon to us the forest. Let the country which affords grass, flesh, and fruit, the haunt of serpents, beasts and birds, be possessed by Kikeyee and her friends; we will all of us dwell safely

राघवेण वयं सर्व्वे वने वत्स्याम निर्वृताः ।
इत्येवं विविधा वाचो नानाजनसमीरिताः ।
शुश्राव राघवः श्रुत्वा न विचक्रेऽस्य मानसं । २२ ।।
स तु वेश्म पुनर्मातुः कैलासशिखरप्रभं ।
अभिचक्राम धर्म्मात्मा मत्तमातङ्गविक्रमः ।२३।।
विनीतवीरपुरुषं प्रविश्य तु नृपालयं ।
ददर्शावस्थितं दीनं सुमन्त्रमविदूरतः । 24 ।
प्रतीक्षमाणोऽभिजनं तदार्त्तमनार्त्तरूपः प्रहसन्निवाथ ।
जगाम रामः पितरं दिदृक्षुः पितुर्निदेशं विधिवच्चिकीर्षुः । 25 ।।

with Rag*huva* in the wilderness." Rag*huva* heard without emotion these various expressions of the people's grief: this virtuous one, strong as a mighty elephant, came to his mother's house, splendid as the top of Kila*sa*, and entering the royal palace, beheld the heroic S*oomuntra* in his appropriate habit, standing at a small distance greatly afflicted. Ram*a*, viewing the people with a heavy heart, but with a smiling countenance, went forward, desirous of seeing his distressed father, and of performing his command in the manner prescribed by the statute. But previously the great Ram*a*, son of *I*kshwak*oo*, about to approach the distressed king, stood, and looking at S*oomuntra*, waited

तत्पूर्व्वमिक्ष्वाकुसुतो महात्मा रामो गमिष्यन्नृपमार्त्तरूपं ।
व्यतिष्ठत प्रेक्ष्य तदा सुमन्त्रं पितुर्म्महात्मा प्रतिहारणार्थं । 26 ॥
पितुर्न्निदेशेन तु धर्म्मवत्सलो वनप्रवेशे कृतबुद्धिनिश्चयः ।
स राघवः प्रेक्ष्य सुमन्त्रमब्रवीन्निवेदयस्वागमनं नृपाय मे । 27 ॥
इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे गुणवर्णनो नाम
सप्तविंशतितमस्सर्गः ।

to know from him the pleasure of his afflicted father. Ragh*uva*, determined on going to the forest at his father's command, and devoted to his father's will, beholding *Soomuntra* said, " Inform the king of my departure."

End of the twenty-seventh section.

प्राग्द्वारमागते रामे सभार्य्ये सहलक्ष्मणे ।
तदन्तरमतीवार्त्तो विललापातुरो नृपः । 1 ॥
हन्तानार्य्ये ममामित्रे सकामा भव कैकयि ।
मृते मयि गते रामे वनं मनुजकुञ्जरे ।
त्यजामि भरतं त्वाञ्च जीवितञ्चेदमात्मनः । २ ॥
भुङ्क्ष्वेदं विधवा राज्यं निर्घृणा रहिता मया ।
अहं विहीनो रामेण त्यक्त्वा जीवितमात्मनः ।
भविष्यामि न ते पापे भूय एवं वशानुगः । ३ ॥

SECTION XXVIII.

Ram*a* with his spouse and L*u*kshm*una*, having entered at the east door, the king sorely distressed was thus bitterly lamenting within: "Oh worthless wretch! O my enemy! when I am dead, and Ram*a*, chief of men, departed to the forest, enjoy thy wish. I will abandon Bh*uruta*, and thee, and my own life. Unfeeling wretch! enjoy this widowed kingdom without me. Bereft of Ram*a*, I shall give up the ghost;—I shall no more, O wicked one, be under thy controul. O stupid wretch! by whom wast thou counselled? Why hast thou deluded

केन मन्त्रयसे मूढे किं समन्वयसे शुभं ।
मज्जीवितविनाशाय कस्यैतन्मतमीदृशं ॥ 4 ॥
अरण्यं भजतां रामो भरतश्चाभिषिच्यतां ।
इति कस्य मतं पापे मोघाशस्य दुरात्मनः ॥ 5 ॥
बालो ह्यसौ कथं राज्यं भरतः पालयिष्यति ।
ज्येष्ठे तिष्ठति राज्यार्हे रामे राजीवलोचने ॥ 6 ॥
कालरात्रीव विदिता भार्य्यारूपेण कैकयी ।
कथं त्वं क्षीणपुण्येन मयोढा मन्दबुद्धिना ॥ 7 ॥
व्याली घोरविषेव त्वं मया बुद्धानुसेविता ।
यदनष्टा विमोक्ष्यामि प्राणैरिष्टैः सुतेन च ॥ 8 ॥

thyself with a phantom of pleasure? Who has thus induced thee to seek my destruction? O detestable one! of what disappointed wretch was this speech of thine the whim? "Let Rama go to the forest, and *Bhuruta* be installed!" How should this child *Bhuruta* govern the kingdom, while the lotos-eyed Ram*a* remains, the eldest, and worthy of the kingdom? How was this daughter of Kikeyee, this night of universal death received by me, sunk in virtue and understanding, in the form of a wife? Thou, like a most venomous serpent, hast been nourished by me till I am bereft of my precious life, and of my son; yet thou emainest alive! A curse on all worthless women! particularly on those who through the thirst of wealth abandon their devoted husbands! O merciless,

स्त्रीणां धिगस्त्वनार्य्याणां कृतघ्नानां विशेषतः ।
त्यजन्ति वशगान् भर्त्तॄन् या लुब्धा धनतृष्णया । 9 ॥
निर्घृणे निरनुक्रोशे कीदृशं हृदयं तव ।
शरणार्थं याचमानं यन्मां त्वं त्यक्तुमिच्छसि । 10 ॥
नृशंसे मास्तु ते लोकः परोऽप्येष सुखावहः ।
यन्मां प्रियेण पुत्त्रेण वियोजयसि दुःखितं । 11 ॥
उचितः शिविकायानं गजयानञ्च मे सुतः ।
कान्तारवनदुर्गेषु कथं पद्भ्यां चरिष्यति । 12 ॥
स्वादूनामन्नपानानामुचितो ऽयं ममात्मजः ।
सुकुमारो विलासी च मृष्टाभरणभूषितः । 13 ।

unfeeling wretch! what a heart is thine, that thou desirest to abandon thy suppliant husband, seeking refuge in thee! O cruel wretch! may thy future state be miserable, seeing thou hast consigned me to misery through my beloved son. How should my son, accustomed to ride in covered vehicles, or on an elephant, go on foot through arid forests and places scarcely passable? My son used to feed on delicious food—a tender youth, adorned with clean ornaments, how should he, clothed in the bark of trees and the skins of beasts, feed on roots anp

कटुतिक्तकषायाणि मूलानि च फलानि च ।
वल्कलाजिनसम्वीतः स कथं भक्षयिष्यति । 14 ॥
यदि नाम स धर्म्मात्मा ममातिक्रम्य शासनं ।
नेच्छेद्गन्तुं प्रियं मे स्यान्न तु वत्सः करिष्यति । 15 ॥
हा शुद्धभाव धर्म्मात्मन् विनीत गुरुवत्सल ।
मयासि पितृमान् पुत्त्र स्त्रीवश्येन हृतात्मना । 16 ॥
शीलवृत्तगुणज्येष्ठं प्राणैः प्रियतरं सुतं ।
कथं त्यक्तुं गुणारामं रामं मे धीयते मनः । 17 ॥
नृशंसो ऽहमनार्य्यो ऽहं सर्व्वथैव धिगस्तु मां ।
शुश्रूषुं दयितं पुत्त्रं स्त्रीजितो यस्त्यजाम्यहं । 18 ॥

fruits, pungent, harsh, and bitter? If that virtuous one, transgressing my command would refuse to go, it would be pleasing indeed;—but the darling youth will not transgress my commands. Oh! thou sincere, thou virtuous, and humble one, submissive to thy preceptors! O my son! thou in me possessest a father rendered foolish by subjection to a woman. Excellent in disposition, superior in goodness, a son dearer than life! How can my mind endure to abandon Rama, that garden of excellencies! Confusion on me, a cruel, worthless wretch, who, subjected by a woman, could abandon a most dutiful and beloved son. What will people say of me, cruel and

किं मां वक्ष्यति लोकोऽयं नृशंसं पापकारिणं ।
यः पुत्त्रं स्त्रीकृते मूढस्त्यजाम्यनपकारिणं ॥ 19 ॥
वशिष्ठो वामदेवश्च जावालिः काश्यपस्तथा ।
किं मांवक्ष्यन्ति ते दृष्ट्वा किमन्ये ब्रह्मवादिनः ॥ 20 ॥
विश्वामित्रादयः सिद्धास्तपोवननिवासिनः ।
पृथिव्यां पृथिवीपालाः किञ्च वक्ष्यन्ति साधवः ॥ 21 ॥
युक्तोऽस्म्ययशसा लोके पतितश्चास्मि सर्व्वथा ।
कैकेय्यै राज्यलुब्धायै अतिसृज्य वरद्वयं ॥ 22 ॥
हा हतोऽस्मि प्रणष्टोऽस्मि दग्धोऽस्मि व्याकुलेन्द्रियः ।
कैकेय्या वशमागत्य लुब्धायाः पापमोहितः ॥ 23 ॥

wicked, who, a stupid creature, at the instigation of a woman, have abandoned a son who never resisted my wishes. What will V*u*shishth*a*, Vam*a*-dev*a*, Javal*i*, Kashy*u*p*a*, say on beholding me? and the other ved*a*-pronouncing brahm*u*ns, acquainted with the ved*a*, with V*i*shwa-mitra and the other inhabitants of the forest who have acquired perfection? The kings of the earth and the righteous men, what will they say? I am sunk in disgrace throughout the world; completely fallen through these two promises made to Kikeyee, greedy after the kingdom. Alas! I am slain—I am destroyed—I am consumed,—perturbed in every part; the abject slave of the greedy Ki-

गुरुभिर्ब्रह्मचर्य्यैश्च कृच्छ्रैर्बाल्ये ऽतिकर्षितः ।
सुखकाले ऽद्य मे पुत्रो दुःखमेवोपभोक्ष्यते । 24 ॥
अनियोज्यैव दुःखेषु रामं राजीवलोचनं ।
तदैव मरणं श्रेयो नेदं पापमवाप्नुयां । 25 ॥
इति राजा दशरथः पुत्रशोकाकुलेन्द्रियः ।
अनिन्ददात्मनात्मानं सुरापीत्येव वेदवित् । 26 ।
एवं विलपतस्तस्य दुःखार्त्तस्य महीपतेः ।
उपेत्यावेदयामास सुमन्त्रो राममागतं । 27 ॥
ततः स राजा समुपागतं सुतं सुमन्त्रतः श्रुत्य भयार्त्तमानसः ।
प्रवेश्यतामाश्विति तं तदा वचः सुमन्त्रमुद्वीक्ष्य उवाच तं रुदन् । 28 ॥

keyee,—I am infatuated by iniquity. My son in his infancy was held under severe discipline by teachers and religious devotees; and to-day, in the moment of happiness, he must be plunged into misery! How happy had death been before I had doomed the lotos-eyed Ram*a* to these distresses; I had not then involved myself in this crime!" Thus king D*u*sh*a*-r*u*th*a*, in anguish through grief for his son, reproached himself, like a brahm*u*n skilled in the ved*a*s, who had drank spirituous liquors. While the sovereign of the world thus bemoaned himself, Soom*u*ntr*a* approaching informed him, that Ram*a* was near. The king, sunk in grief, hearing that his son was arrived, beholding Soom*u*ntr*a*, said weeping "Let him speedily enter."

प्रवेश्यतां राम इति वाक्यमुक्त्वा नराधिपः ।
तीव्रशोकसमाविष्टो भूयो मोहमुपागमत् । २९ ॥
मुहूर्त्तमिव निश्चेष्टो भूत्वा मोहपरायणः ।
प्रतिलेभे पुनः संज्ञां सिंहासनगतो नृपः । ३० ॥
लब्धसंज्ञञ्च तम्भूयः सुमन्त्रः पृथिवीपतिं ।
उपेत्य प्राञ्जलिर्व्वाक्यमुवाचेदं सुदुःखितं । ३१ ॥
अयं स पुरुषव्याघ्रो द्वारि तिष्ठति ते सुतः ।
ब्राह्मणेभ्यो धनं दत्वा सर्व्वञ्चैवोपजीविनां । ३२ ॥
स त्वां पश्यतु भद्रन्ते रामः सत्यपराक्रमः ।
सर्व्वान् सुहृद आपृच्छ्य त्वां हीदानीं दिदृक्षते । ३३ ॥

Having said this, the lord of men, oppressed with poignant anguish, again fell into a swoon; but aften remaining for some time motionless on his royal seat, he came again to himself. *Soomuntra* then approaching the revived and yet afflicted lord of the earth, with his hands respectfully joined, thus addressed him: "Thy son, the chief of men, stands at the door. Permit Ram*a*, the truly valiant, who has distributed his wealth among the brahm*u*ns, and those who subsisted on his bounty, (good be to thee,) to approach thee. Having taken leave of all his friends he wishes now most earnestly to see thee. Clothed with every royal accomplishment, as the sun with splendor, he is about to depart

गमिष्यति महारण्यं तम्पश्य जगतीपते ।
वृतं राजगुणैः सर्व्वैरादित्यमिव रश्मिभिः ।
स सत्यवाक्यो धर्म्मात्मा गाम्भीर्य्यात्सागरोपमः । 34 ॥
आकाश इव निष्पङ्को नरेन्द्रः प्रत्युवाच तं ।
सुमन्त्रानय मे दारान् ये केचिदिह मामकाः ।
दारैः परिवृतः सर्व्वैर्द्रष्टुमिच्छामि राघवं । 35 ॥
सोऽन्तः पुरमतीत्यैव स्त्रियस्ता वाक्यमब्रवीत् ।
आर्य्या ह्वयति वो राजा गम्यतां तत्र मा चिरं । 36 ॥
एवमुक्ताः स्त्रियः सर्व्वाः सुमन्त्रेण नृपाज्ञया ।
प्रचक्रमुस्तद्भवनं भर्त्तुराज्ञाय शासनं । 37 ।

to the great forest : great prince, admit him." The virtuous and upright sovereign of men, profound as the sea, and pure as the air, thus replied to him: "O *Soomuntra*, bring all my consorts, as many as I have; attended by them all, I wish to see Raghu*va*." He going to the inner apartment, said to all the women : "The excellent king calls you; go to him without delay." Thus addressed by *Soomuntra*, all the women at the king's commandment went to the house in obedience to the word of their husband.

अर्द्धसप्तशतास्तत्र प्रमदास्ताम्रलोचनाः ।
कौशल्यां परिवार्य्याथ शनैर्जग्मुर्धृतव्रताः । 38 ॥
आगतेषु च दारेषु समवेक्ष्य महीपतिः ।
उवाच राजा तं सूतं सुमन्त्रानय मे सुतं । 39 ॥
स सूतो राममादाय लक्ष्मणं मैथिलीन्तथा ।
जगामाभिमुखस्तूर्णं सकाशं जगतीपतेः । 40 ॥
स राजा पुत्त्रमायान्तं दृष्ट्वा दूरात्कृताञ्जलिं ।
उत्पपातासनात्तूर्णमार्त्तः स्त्रीजनसंवृतः । 41 ॥
सोऽभिदुद्राव वेगेन रामं दृष्ट्वा विशाम्पतिः ।
तमसं प्राप्य दुःखार्त्तः पपात भुवि मूर्च्छितः । 42 ॥

Three hundred and fifty, of chaste conduct, with eyes red through weeping, surrounding Koushulya, advanced with a slow pace. These being come, the king beholding them, said to Soomuntra, the charioteer, "Bring my son." The charioteer then taking Rama with Lukshmuna and Mithilee, speedily introduced them into the presence of the sovereign of the world. Seeing his son arrived and standing at a distance with joined hands, inwardly afflicted, the king, surrounded by his wives, immediately arose from his seat. Beholding Rama, the king, the lord of the Vishyas, hastily ran towards him; but before he reached him, fell senseless to the ground, by reason of anguish: on this Rama, with

तं रामोऽभ्यपतत् क्षिप्रं लक्ष्मणश्च महारथः ।
विसंज्ञमिव दुःखेन सशोकं नृपतिं तथा ॥ 43 ॥
स्त्रीसहस्रनिनादश्च संजज्ञे राजवेश्मनि ।
हाहा रामेति सहसा भूषणध्वनिमिश्रितः ॥ 44 ॥
तम्परिष्वज्य बाहुभ्यां तावुभौ रामलक्ष्मणौ ।
पर्य्यङ्के सीतया सार्द्धं रुदन्तः समवेशयन् ॥ 45 ॥
अथ रामो मुहूर्त्तस्य लब्धसंज्ञं महीपतिं ।
उवाच प्राञ्जलिर्वाष्पशोकार्णवपरिप्लुतं ॥ 46 ॥
आपृच्छे त्वां महाराज सर्व्वेषामीश्वरोऽसि नः ।
प्रस्थितं दण्डकारण्यं पश्य त्वं कुशलेन मां ॥ 47 ॥

Lukshmuna, the great charioteer, ran hastily to the senseless and afflicted monarch; while the cry of a thousand women, exclaming, Oh! Oh! *Rama!* suddenly arose in the royal palace, mixing with the clank of their ornaments. Embracing him in their arms, *Rama*, *Lukshmuna*, and Seeta weeping, placed their father on the royal couch. Then *Rama* with joined hands thus addressed the king, reviving yet overwhelmed with unmeasurable distress: "I intreat thee, O great king, our common sovereign, look with a propitious eye on me ready to depart to the wilderness *Dunduka*. Permit also

लक्ष्मणश्चानुजानीहि सीता चान्वेतु माम्वनं ।
कारणैर्बहुभिस्तथ्यैर्वार्य्यमाणौ न चेच्छतः । 48 ॥
अनुजानीहि सर्व्वान्नः शोकमुत्सृज्य मानद ।
लक्ष्मणं मां च सीतां च प्रजापतिरिवात्मजान् । 49 ॥
प्रतीक्षमाणमव्यग्रमनुज्ञां जगतीपतेः ।
उवाच राजा संप्रेक्ष्य वनवासाय राघवं । 50 ॥
अहं राघव कैकेय्या वरदानेन मोहितः ।
अयोध्यायां त्वमेवाद्य भव राजा निगृह्य मां । 51
एवमुक्तो नृपतिना रामो धर्म्मभृताम्वरः ।
प्रत्युवाचाञ्जलिं कृत्वा पितरं वाक्यकोविदं । 52 ॥

L*u*kshm*u*n*a* and Seeta, who, dissuaded by many arguments, disregard them all, to accompany me to the forest. O giver of honour! dismissing all grief, command us, even L*u*kshm*u*n*a*, myself, and Seeta, as Br*u*hma commands his children." The king looking stedfastly upon Ragh*u*va patiently expecting the permisson of the sovereign of the world, thus addressed him respecting his departure to the forest: "O Ragh*u*v*a*, I have been infatuated by Kikeyee through a promise given her. Contemning my commandment, be this day king in *U*yodhy*a*." Thus addressed by the sovereign of men, Ram*a*, chief of those eminent in virtue, joining his hands, replied to his eloquent

भवान् वर्षसहस्रायुः पृथिव्याः नृपते पतिः ।
अहन्त्वरण्ये वत्स्यामि न ते राज्यस्य काङ्क्षिता ॥ 53 ॥
नव पञ्च च वर्षाणि वनवासे विहृत्य ते ।
पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिप ॥ 54 ॥
रुदन्नार्त्तः प्रियं पुत्त्रं सत्यपाशेन संयुतः ।
कैकेय्या चोद्यमानस्तु मिथो राजा तमब्रवीत् ॥ 55 ॥
श्रेयसे वृद्धये तात पुनरागमनाय च ।
गच्छ स्वारिष्टमव्यग्रः पन्थानमकुतोभयं ॥ 56 ॥
न हि सत्यात्मनस्तात धर्म्माभिमनसस्तव ।
सन्निवर्त्तयितुं बुद्धिः शक्यते रघुनन्दन ॥ 57 ॥
अद्य त्विदानीं रजनीं पुत्त्र मा गच्छ सर्व्वथा ।
एकाहं दर्शनेनापि साधु तावच्चराम्यहं ॥58 ॥

father: "My lord the king has yet a thousand years to live on the earth. I will reside in the forest without desiring thy kingdom. Nine years and five will I reside in the forest, after which, O lord of men, having completed my vow I shall again embrace thy feet." Weeping and distressed, held fast in the bonds of truth, and urged on by Kikeyee, the king thus gently replied to his affectionate son: "O beloved one, for the sake of thy best interest, and thy speedy return, go without haste in a safe and secure road. O giver of pleasure to the race of Raghuva! beloved one! the mind of those steady in

मातरं माञ्च सम्पश्यन् वसेमामद्य शर्व्वरीं ।
तर्पितः सर्व्वकामैस्त्वं श्वः काल्ये साधयिष्यसि ।59 ॥
दुष्करं क्रियते पुत्र सर्व्वथा राघव प्रिय ।
त्वया हि मत्प्रियार्थन्तु वनमेवमुपाश्रितं ।60 ॥
न चैतन्मे प्रियं पुत्र शपे सत्येन राघव ।
छन्नया चलितस्त्वस्मिं स्त्रिया भस्माग्निकल्पया ।61 ॥
वञ्चना या तु लब्धा मे तां त्वं निस्तर्त्तुमिच्छसि ।
अनया वृत्तसादिन्या कैकेय्याभिप्रचोदितः ।62 ॥
न चैतदाश्चर्य्यतमं यत्त्वं ज्येष्ठः सुतो मम ।
अपानृतं कथं पुत्र पितरं कर्त्तुमिच्छसि ।63 ॥

truth and virtue cannot be turned. Yet it is now night; go not away to-day. Refreshed by the sight of thee, let me enjoy one good day more. Spend this night with thy mother and me. To-morrow, satisfied with every thing thou canst desire, thou shalt do as thou pleasest. O Raghuva, my beloved son, thou hast undertaken a thing difficult in all respects; through love to me thou hast chosen a forest residence. O my son Raghuva, I swear to thee by truth itself, that this is a thing in which I have no pleasure. In this affair I am deceived by a woman, whose designs are covered as fire is covered by ashes. Thou desirest to free me from the snare into which I have been deceived, urged forward by this worthless Kikeyee, it is no wonder that thou my eldest son

अथ रामस्तदा श्रुत्वा पितुरार्त्तस्य भाषितं ।
लक्ष्मणेन सह भ्रात्रा दीनो वचनमब्रवीत् । 64 ।
प्राप्स्यामि यानद्य गुणान् को मे श्वस्तान् प्रदास्यति ।
अपक्रमणमेवातः सर्व्वकामैरहं वृणे । 65 ॥
इयं सराष्ट्रा सजना धनधान्यसमाकुला ।
मया विसृष्टा वसुधा भरताय प्रदीयतां । 66 ॥
वनवासकृता बुद्धिर्न च मे विचलिष्यति ।
यस्तु युद्धे वरो दत्तः कैकेय्यै वरद त्वया । 67 ॥
दीयतां निखिलेनैव सत्यस्त्वं भव पार्थिव ।
अहं निदेशं भवतो यथोक्तमनुपालयन् । 68 ॥

shouldst desire to verify my engagement." Hearing the words of his afflicted father, *Rama* greatly distressed, with his brother *Lukshmuna*, said. "The dainty food which I may obtain to-day [1] who will give me to-morrow. Therefore to depart from hence is all I desire. Let this earth with its kingdoms, its inhabitants, its wealth, and its waving fields of corn, be given to *Bharuta*; my resolution to embrace a forest residence will not be shaken. O giver of blessings, let the blessing pledged by thee to Kikeyee in the war be bestowed in the fullest manner. O king, be a man of truth. Observing thy commandment as exactly delivered, I will reside fourteen years in the forest

1 If I stay here.

चतुर्द्दशसमा वत्स्ये वने वनचरैः सह ।
मा विमर्षो वसुमती भरताय प्रदीयतां । 69 ॥
न हि मे काङ्क्षितं राज्यं सुखमात्मनि वा प्रियं ।
यथा निदेशं कर्त्तुं वै तवैव रघुनन्दन । 70 ॥
अपगच्छतु मे दुःखं मा भूर्व्वाष्पपरिप्लुतः ।
न हि क्षुभ्यति दुर्द्धर्षः समुद्रः सरिताम्पतिः । 71 ॥
नैवाहं राज्यमिच्छामि न सुखं न च मेदिनीं ।
नैव सर्व्वानिमान् कामान्न स्वर्गं न च जीवितं । 72 ॥
त्वामहं सत्यमिच्छामि नानृतं पुरुषर्षभ ।
प्रत्यक्षं तव सत्येन सुकृतेन च ते शपे । 73 ॥

with the sylvan inhabitants; be not distressed; give the world to Bhuruta. I desire not the kingdom; nor is my own ease or enjoyment so dear to me as thy command. O son of Rughoo,[1] let all trouble respecting me be dismissed; be no longer drowned in tears; the mighty sea, lord of the smaller streams, never exceeds its bounds. I desire not the kingdom,—nor pleasure,—nor the earth,—nor all these objects of delight,—nor heaven,—nor existence. In thy presence, O chief of men, I swear by thy truth and thy meritorious deeds, that I only desire thy word to be verified, and thy character to be cleared from every imputation of falshood. O my father and my lord!

1 Rughoo was the grandfather of Dusha-rutha: so that son, or descendant of Rughoo, is applied to Dusha-rutha as well as to Rama.

न च शक्यं मया तात स्थातुं क्षणमपि प्रभो ।
सशोकं धारयस्वेमं न हि मे ऽस्ति विपर्य्ययः । 74 ।।
अर्थितो ह्यस्मि कैकेय्या वनं गच्छेति राघव ।
मया चोक्तं व्रजामीति तत्सत्यमनुपालये । 75 ।।
मा चोत्कण्ठां कृथा देव वने रंस्यामहे वयं ।
प्रशान्तहरिणाकीर्णे नानाशकुनिनादिते । 76 ।।
पिता हि दैवतं तात देवतानामपि स्मृतं ।
तस्माद्दैवतमित्येव करिष्यामि पितुर्व्वचः । 77 ।।
चतुर्द्दशसु वर्षेषु गतेषु नरसत्तम ।
पुनर्द्रक्ष्यसि मां प्राप्तं सन्तापो ऽयं विमुच्यतां । 78 ।।

it is impossible for me to stay longer here; restrain this thy grief. I esteem it no affliction to depart. Kikeyee said to me, "Raghuva, go to the forest." I replied, "I will go." I will therefore keep my word. O venerable sire! be not distressed, we shall enjoy ourselves in the quiet forest, filled with gentle deer, and rendered vocal by the feathered songsters. O sire! a father is termed the god of gods. I therefore consider my father's word as a divine mandate. When fourteen years are expired, O chief of men, thou shalt behold me again. Let this distress be dismissed, by which all around are rendered torpid with grief. Why art thou thus changed, O chief

येन संस्तम्भनीयो ऽयं सर्व्वो बाष्पाकुलो जनः ।
स त्वं पुरुषशार्द्दूल किमर्थं विक्रियाकृतः । 79 ॥
पुरञ्च राष्ट्रञ्च मही च केवला मया विसृष्टा भरताय दीयतां ।
अहं निदेशं भवतो ऽनुपालयन् वनं गमिष्यामि चिराय सेवितुं । 80 ।
मया विसृष्टां भरतो महीमिमां सशैलखण्डां सपुरोपकाननां ।
शिवां सुसीमामनुशास्तु केवलं त्वया यदुक्तं नृपते तथास्तु तत् । 81 ॥
न मे तथा पार्थिव दीयते मनो महत्सु कामेषु न चात्मनः प्रिये ।
यथा निदेशे तव शिष्टसम्मते व्यपैतु दुःखं तव मत्कृते ऽनघ । 82॥

of men. This city, the country, and the earth, rejected by me, bestow upon Bh*uruta*. In obedience to thy command, I will for a long season depart to worship in the forest. Let this earth, pleasant, well divided, relinquished by me, adorned with its mountains and various parts, and filled with cities and forests, be governed by Bh*uruta*; only let thy word, O king, be verified. O king, my mind is not so attached to pleasure, nor to the gratification of my own will, as to thy command, approved by the good. O sinless one, abandon distress on my account. Neither an imperishable kingdom, nor the accom-

तदद्य नैवानघ राज्यमव्ययं न सर्व्वकामान् वसुधां न मैथिलीं ।
न चिन्तितं त्वामनृतेन योजयन् वृणीय सत्यं व्रतमस्तु ते तथा । 83 ॥
फलानि मूलानि च भक्षयन् वने गिरींश्च पश्यन् सरितः सरांसि च ।
वनं प्रविश्यैव विचित्रपादपं सुखी भविष्यामि तवास्तु निर्वृतिः ।
एवं स राजा व्यसनाभिपन्नस्तापेन दुःखेन च पीड्यमानः ।
आलिङ्ग्य पुत्रं सुविनष्टसंज्ञो भूमिं गतो नैव विवेद किञ्चित् । 84 ॥
देव्यः समस्ता रुरुदुः समेतास्तां वर्जयित्वा नरदेवपत्नीं ।
रुदन् सुमन्त्रोऽपि जगाम मूर्च्छां हाहाकृतं तत्र बभूव सर्व्वं । 85 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे दशरथविश्वासनो
नामाष्टाविंशतितमः सर्गः ॥

plishment of all my desires, nor this earth, nor even Mithilee, is in my thoughts this day, compared with thy being freed from the imputation of falsehood. Let thy vow be true. Having entered the forest adorned with beautiful trees, I shall be happy, feeding on fruits and roots in the forest, and viewing the mountains, rivers, and lakes. Be thy vow accomplished." The king filled with affliction, tortured with anguish, embracing his son, now fell on the ground, completely void of sensation. The queens all wept around; all, except that wife of the godlike man. *Soomuntra* wept. All was lamentation.

End of the twenty-eight section.

* ततो निर्द्धूय सहसा शिरो निश्वस्य चासकृत् ।
पाणिं पाणौ विनिष्पिष्य दन्तान् कटकटाप्य च । 1 ॥
लोचने कोपसंरक्ते वर्णं पूर्व्वोचितं जहत् ।
कोपाभिभूतः सहसा सन्तापमशुभङ्गतः । 2 ॥
मनः समीक्षमाणश्च सूतो दशरथस्य सः ।
कम्पयन्निव कैकेय्या हृदयं वाक्छरैः शितैः । 3 ॥
वाक्यवज्रैरनुपमैर्निर्भिन्दन्निव चाशुगैः ।
कैकेय्याः सर्व्वमर्म्माणि सुमन्त्रः प्रत्यभाषत । 4 ॥

SECTION XXIX.

The king now, overcome with anger, hastily moving his head, sighing, wringing his hands, grinding his teeth, his proper color changing, and his eyes reddening with rage, suddenly fell anew into a paroxysm of anguish. Perceiving the mind of Dusha-rutha, the charioteer Soomuntra, causing the heart of Kikeyee to palpitate by the keen shafts of his reproach, thus addressed her, as if piercing her soul in its most sensible part, with the tremendous thunderbolts of his words: "Dusha-rutha, thy husband, the nourisher

यस्यास्तव पतिस्त्यक्तो राजा दशरथः स्वयं ।
भर्त्ता सर्व्वस्य जगतः स्थावरस्य चरस्य च ॥ 5 ॥
न ह्यकार्य्यतमं किञ्चित्तव देवीह विद्यते ।
पतिघ्नीं त्वामहं मन्ये कुलघ्नीमपि चान्ततः ॥ 6 ॥
यन्महेन्द्रमिवाजय्यं दुष्प्रकम्प्यमिवाचलं ।
महोदधिमिवाक्षोभ्यं सन्तापयसि कर्म्मभिः ॥ 7 ॥
मावमंस्था दशरथं भर्त्तारं वरदं पतिं ।
भर्त्तुरिच्छा हि नारीणां पुत्रकेभ्यो विशिष्यते ॥ 8 ॥
यथावयो हि राज्यानि प्राप्नुवन्ति नृपक्षये ।
इक्ष्वाकुकुलनाथे ऽस्मिंस्तल्लोपयितुमिच्छसि ॥ 9 ॥

of the world, is abandoned by thee. There is nothing of which thou art incapable. I esteem thee the murderer of thy husband and family, seeing by thy vile deeds thou hast afflicted him who is invincible as *Indra*, immovable as a mountain, and impassable as the sea. Despise not *Dusha-rutha*, thy husband, thy beneficent lord. The will of a husband ought to be that of his consort, far beyond the gratification of her children. Men obtain kingdoms according to seniority, upon the decease of the sovereign; and dost thou desire to disannul this law, while the lord of *Ikshwakoo*'s race is living? Be thy son Bh*uruta* king; let him

राजा भवतु ते पुत्रो भरतः प्रास्तु मेदिनीं ।
वयं तत्र गमिष्यामो यत्र रामो गमिष्यति । 10 ॥
न च ते विषये कश्चित् ब्राह्मणो वस्तुमर्हति ।
अयोध्यावासिनः पौरा ये च जानपदा जनाः । 11 ॥
नूनं सर्व्वे गमिष्यामो मार्गं मुनिनिषेवितं ।
त्यक्ताया बान्धवैः सर्व्वैर्ब्राह्मणैः साधुभिः सदा । 12 ॥
का प्रीतीराज्यलाभेन तव देवि भविष्यति । ॥
तादृशं त्वममर्य्यादं कर्म्म कर्त्तुं चिकीर्षसि ।
आश्चर्य्यमिव पश्यामि यस्यास्ते वृत्तमीदृशं । 13 ॥

govern the kingdom. Where Rama goes, we will go. It becomes no brahmun to stay in thy dominions. We, the inhabitants of *Uyodhya*, with those of the country, will certainly go the way consecrated by the sages. What pleasure wilt thou have in obtaining a kingdom abandoned for ever by all thy friends; by the brahmuns and the good. This deed of thine is so heinous, that I wonder the earth does not open at this thy abominable

आचरन्त्या न विदृता सद्यो भवति मेदिनी ।
महाब्रह्मर्षिभिः सृष्टा ज्वलन्तो भीमदर्शनाः । 14 ॥
धिग्वाग्दण्डा न हिंसन्ति रामः प्रव्राजने स्थितां ।
आम्रं छित्वा कुठारेण निम्बं परिचरेत्तु कः ।
यश्चैनं पयसा सिञ्चेन्नैवास्य मधुरो भवेत् । 15 ॥
आभिजात्यं हि ते मन्ये यथा मातुस्तथैव च ।
न हि निम्बात् स्रवेत् क्षौद्रं लोके निगदितं वचः । 16 ॥
तव मातुरसद्ग्राहं विद्मपूर्वं यथा श्रुतं ।
पितुस्ते वरदः कश्चिद्ददौ वरमनुत्तमं । 17 ॥

conduct. Abhorred be thou! Will not the fearful imprecations appointed by the great sages, and burning like fire, seize thee, determined on the exile of Rama? Who felling a mango-tree with an axe, plants a *nimba* tree in its room?[1] Should any one water a *nimba* with milk would it produce sweet fruit? The nature of the child corresponds with that of the mother; as it is said, "Honey flows not from the *nimba* fruit." Thy mother, it is reported, through malice, engaged in evil. Some beneficent person gave thy father a most excellent gift, by which he understood the voice[2] of all

1 Melia Azadarachta. 2 The meaning of the sound of all creatures.

सर्व्वभूतरुतं तस्मात्संजज्ञे वसुधाधिपः।
तेन तिर्य्यग्गतानाञ्च भूतानां विदितं वचः। 18 ॥
ततो जृम्भस्य शयने विरुताद्भूरिवर्च्चसः।
पितुस्ते विदितो भावः स तत्र बहुधाहसत्। 19 ॥
तत्र ते जननी क्रुद्धा मृत्युपाशमभीप्सती।
हासन्ते नृपते सौम्य जिज्ञासामीति चाब्रवीत्। 20 ।
नृपश्चोवाच तां देवीं हासं शंसामि ते यदि।
ततो मे मरणं सद्यो भविष्यति न संशयः। 21 ॥
माता ते पितरं देवी पुनः केकयमब्रवीत्।
शंस मे जीव वा मा वा न मां त्वं प्रहसिष्यसि। 22 ॥

creatures, and was thereby acquainted with the language of all beings. When laid down (to rest), thy father learned something from the sound of the snoring bird, of golden splendor, at which he laughed heartily. Then, thy mother, enraged, even to death, said, " O excellent one, I wish to know the cause of thy laughter. " The king said to her, " If I tell thee the cause of my laughter I shall die this day. The queen, thy mother, said again to thy father Kek*uya*, " die or live, tell me: thou shalt not laugh at me. " Ke*kuya*, lord of the earth, thus addressed by his beloved wife, told all the circumstances to the sage who gave him the blessing. The generous and holy

प्रियया च तयोक्तः स केकयः पृथिवीपतिः ।
तस्मै तं वरदायार्थं कथयामास तत्त्वतः । 23 ॥
ततः स वरदः साधू राजानं प्रत्यभाषत ।
म्रियतां ध्वंसतां वेयं मा प्रंसीस्त्वं महीपते । 24 ॥
स तच्छ्रुत्वा वचस्तस्य प्रसन्नमानसो नृपः ।
मातरन्ते निरस्याशु विजह्रार कुवेरवत् । 25 ॥
तथा त्वमपि राजानं दुर्ज्जनाचरिते पथि ।
असद्ग्राहमिमं मोहात्कुरुषे पापकर्म्मिणी । 26 ॥
सत्यश्चात्र प्रवादोऽयं लौकिकः प्रतिभाति मां ।
पितॄन् समनुजायन्ते नरा मातरमङ्गनाः । 27 ॥

man replied to the king, " Let her die, or go where she chooses. Disclose it not to her, O king." The king hearing these words, his mind set at large, quickly giving thy mother a dismissal, walked about like K*oo*ver*a*. Thus thou likewise, embracing wickedness, and walking in the road of evil example, urgest the king by thy fascination to engage in wicked deeds. This common proverb is now made clear to me. " Men follow their fathers, and women their mothers " Be not thou thus. Regard the word

नैवं भव गृहाणेदं यदाह वसुधाधिपः ।
भर्त्तुरिच्छामुपास्येह जनस्यास्य गतिर्भव । 28 ॥
मा त्वं प्रोत्साहिता पापैर्देवराजसमप्रभं ।
भर्त्तारं लोकभर्त्तारमसद्धर्म्ममुपादधाः । 29 ॥
न हि मिथ्या प्रतिज्ञातं करिष्यति तवानघः ।
श्रीमान्दशरथो राजा देवि राजीवलोचनः ।
ज्येष्ठो वदान्यः कर्म्मण्यः स्वधर्म्मस्यापि रक्षिता ।
रक्षिता जीवलोकस्य बली रामोऽभिषिच्यतां ।
परिवादो हि ते देवि महाँल्लोके चरिष्यति । 30 ॥
यदि रामो वनं याति विहाय पितरं नृपं ।
स्वराज्यं राघवः पातु भव त्वं विगतज्वरा । 31 ॥

of the sovereign of the world. Obey the will of thy husband; be the asylum of this people; be not obstinate in transgression; a husband is like the sovereign of the gods. Lead not the nourisher of the world into unworthy conduct. O goddess, the sinless and excellent king *Dusha-rutha* will not perform a thing not really promised. Let the lotos-eyed Rama, virtuous, and the first born, the generous, the active, the mighty, the preserver of his own and of all living, be installed in the kingdom. O queen, thy infamy will fill the whole world, if Rama, leaving his father, go to the forest. Let Raghuva preserve his own possession.

न हि ते राघवादन्यः क्षमः पुरवरे वसन् ।
रामे हि यौवराज्यस्थे राजा दशरथो वनं ।
प्रवेक्ष्यति महेष्वासः पूर्ववृत्तमनुस्मरन् । 32 ॥
इति सान्त्वैश्च तीक्ष्णैश्च कैकेयीं राजसंसदि ।
भूयः सङ्क्षोभयामास सुमन्त्रस्तु कृताञ्जलिः । 33 ॥
नैव सा क्षुभ्यते देवी न च स्म परिदूयते ।
न चास्या मुखवर्णस्य लक्ष्यते विक्रिया तदा । 34 ।
ततः सुमन्त्रमिक्ष्वाकुः पीडितोऽत्र प्रतिज्ञया ।
सवाष्पमतिनिश्वस्य जगादेदं पुनर्वचः । 35 ॥

Be thou at rest. Beside Ragh*uva*, not one of all thine is worthy to rule in this great city. If Ram*a* be fixed in the regal office, D*u*sh*a*-*ru*th*a*, the great archer, calling to remembrance the conduct of his ancestors, will probably retire to the forest." In these keen, yet encouraging, words did S*oo*m*u*ntr*a* with joined hands repeatedly address Kikeyee in the royal assembly, endeavouring to affect her; yet was not the queen moved or distressed, nor was she observed to blush or to change countenance. Then *I*kshwak*oo*, full of anguish on account of his promise, thus addressed the weeping S*oo*-

सूत रत्नसुसंपूर्णा चतुर्व्विधबला चमूः ।
राघवस्यानुयात्रार्थं क्षिप्रं प्रतिविधीयतां । 36 ॥
रूपाजीवाश्च वादिन्यो वणिजश्च महाधनाः ।
शोभयन्तु कुमारस्य वाहिनीः सुप्रसारिताः । 37 ॥
ये चैनमुपजीवन्ति रमते यैश्च वीर्य्यतः ।
तेषां वहुविधं दत्वा तानप्यत्र नियोजय । 38 ॥
आयुधानि च मुख्यानि नागराः शकटानि च ।
अनुगच्छन्तु काकुत्स्थं व्याधाश्चारण्यकोविदाः । 39 ॥
निघ्नन्मृगान् कुञ्जरांश्च पिवंश्चारण्यकं मधु ।
नदीश्च विविधाः पश्यन् न राज्यं संस्मरिष्यति । 40 ॥

muntra: "O charioteer, speedily order the army composed of four bands, and laden with wealth, to attend Raghuva; let beautiful courtezans, female musicians, and rich merchants, adorn the wide spreading train of my son. Having given (to Rama) various kinds of those who depend on me for support, and those by whom he may be entertained; appoint them to attend him. Let the warlike engines follow Kakootstha, the citizens also, and all kinds of vehicles with hunters, and those versed in sylvan affairs. In killing animals of chase, and elephants drinking wild honey, and viewing the rivers variously meandering, he will forget the kingdom. Let all my storehouses of

धान्यकोषश्च यः कश्चिद्धनकोषश्च मामकः ।
तौ राममनुगच्छेतां वसन्तं निर्ज्जने वने । 41 ॥
यजन्पुण्येषु देशेषु विसृजंश्चाप्तदक्षिणाः ।
ऋषिभिश्चापि सङ्गम्य प्रवत्स्यति सुखं वने । 42 ॥
भरतश्च महाबाहुरयोध्यां पालयिष्यति ।
सर्व्वकामैः पुनः श्रीमान्रामः संसाध्यतामिति । 43 ॥
एवं ब्रुवति काकुत्स्थे कैकेय्या भयमागतं ।
मुखञ्चाप्यगमच्छोषं स्वरश्चापि व्यरुध्यत । 44 ॥
सा विषण्णा च संत्रस्ता मुखेन परिशुष्यता ।
राजानमेवाभिमुखी कैकेयी वाक्यमब्रवीत् । 45 ॥

grain and treasure attend Rama dwelling in the desert wilderness. Sacrificing in holy places,—giving stated fees,—associating with the sages, he shall dwell happily in the wood. Bhuruta, the puissant, shall govern *Uyodhya* until the prosperous Rama shall have accomplished all he desires." While Kakootstha was thus speaking, Kikeyee was seized with terror; her face was dried up, and her utterance was stopped. Greatly troubled and afraid, Kikeyee, her countenance sad, turning to the king, thus addressed him: "Bhuruta will not accept a kingdom stripped of its wealth, and resembling liquors become vapid by the loss of their vinous parts." To Kikeyee of elongat-

राज्यं गतधनं साधो पीतमण्डां सुरामिव ।
निरास्वाद्यतमं शून्यं भरतो नाभिपत्स्यते । 47 ॥
कैकेय्यां मुक्तलज्जायां वदन्त्यामतिदारुणं ।
राजा दशरथो वाक्यमुवाचायतलोचनां । 48 ॥
वहन्तं किन्तुदसि मां नियुज्य धुरि मा हिते ।
अनार्य्ये कृत्यमारब्धं किन्न पूर्व्वमुपारुधः । 49 ॥
तस्यैतत्क्रोधसंयुक्तमुक्तं श्रुत्वा वराङ्गना ।
कैकेयी द्विगुणं क्रुद्धा राजानमिदमब्रवीत् । 50 ॥
तवैव वंशे सगरो ज्येष्ठं पुत्त्रमुपारुधत् ।
असमञ्ज इति ख्यातं तथायं गन्तुमर्हति । 51 ॥

ed eyes, and uttering these cruel words, as one void of shame, king *Dusharutha* replied: "O thou enemy! thou vile one! having loaded me with a heavy burden, dost thou afflict me whilst bearing it? What is become of thy former pretended partiality for Ram*a*? The well proportioned Kikeyee, hearing this his angry speech, replied to the king with redoubled rage: "It becomes him to go, as one of thy family sent out his eldest son *Usumunja*."

एवमुक्तो धिगित्येव राजा दशरथो ऽब्रवीत् ।
व्रीडितश्च जनः सर्व्वः सा च तन्नावबुध्यत ।
तत्र वृद्धो महामात्रः सिद्धार्थो नाम नामतः ।
शुचिर्ब्बहुमतो राज्ञः कैकेयीमिदमब्रवीत् । 52 ॥
असमञ्जो गृहीत्वा तु क्रीडतः पथि दारकान् ।
सरय्वाः प्रक्षिपन्नप्सु रमते तेन दुर्म्मतिः । 53 ॥
तं दृष्ट्वा नागराः सर्व्वे क्रुद्धा राजानमब्रुवन् ।
असमञ्जं वृणीष्वैकमस्मान् वा राष्ट्रवर्द्धन । 54 ॥
तानुवाच ततो राजा किं निमित्तमिदं भयं ।
ताश्चापि राज्ञा संपृष्टा वाक्यं प्रकृतयो ऽब्रुवन् । 55 ॥

King D*usha*-ru*tha*, at this saying, replied, "Wretch!" and all the people felt ashamed; yet she regarded it not. On this an ancient and chief counsellor, by name S*i*ddhar*tha*, a man eminent in virtue, and much esteemed by the king, spake thus to Kikeyee: "*Usumunja* catching children at play in the street, threw them into the *Suruyoo*! On that account he was esteemed wicked. All the people of the city, seeing this, angry, said to the king: "O enlarger of thy dominions, wilt thou protect *Usumunja*, or us?" On this the king said to them:" What is the cause of your fear? " Thus addressed by the king, the people replied: "This man of depraved mind catches our children while

क्रीडतस्त्वेष नः पुत्रान् बालानुद्भ्रान्तचेतसः ।
सरय्वां प्रक्षिपन्मौर्ख्याद् तुलाम्प्रीतिमश्नुते । 56 ॥
स तासां वचनं श्रुत्वा प्रकृतीनां नराधिपः ।
तं तत्याजाहितं पुत्त्रं तासां प्रियचिकीर्षया । 57 ॥
तं यानं शीघ्रमारोप्य सभार्य्यं सपरिच्छदं ।
यावज्जीवं विवास्योऽयमिति तानन्वशात्पिता । 58 ॥
सफालपिटकं गृह्य गिरिदुर्गाण्यलोकयत् ।
दिशः सर्व्वास्त्वनुचरन् स यथा पापकर्म्मकृत् । 59 ॥
इत्येनमत्यजद्राजा सगरो वै सुधार्म्मिकः ।
रामः किमकरोत्पापं येनैवमुपरुध्यते । 60 ॥

they are at play, and through stupid insensibility diverts himself exceedingly by throwing them into the *Suruyoo*." Hearing these words of the people, the king desirous of their happiness, abandoned this perverse son. Placing him with his wife on a vehicle, together with proper necessaries, the father said "Let him be exiled for life." Then he with a paddle and a basket wandered about, viewing the hills difficult of access, and suffering the desert of his crime. In this manner did *Sugura*, the eminently pious, abandon him; but what has Ram*a* done that he should be exiled? We see in Ram*a* no deficient quality: It is equally difficult to find a fault in him, as to find a stain in the

न हि कञ्चन पश्यामो राघवस्यागुणं वयं ।
दुर्लभो ह्यस्य निरयः शशाङ्कस्येव कल्मषं । 61 ॥
अथ वा देवि तं कञ्चिद्दोषं पश्यसि राघवे ।
तमद्य ब्रूहि तत्वेन तदा रामो विवास्यते । 62 ॥
अदुष्टस्य हि संत्यागः सत्पथे निरतस्य च । ॥
निर्द्दहेदपि शक्रस्य द्युतिं धर्म्मविरोधवान् । 63 ।
तदलं देवि रामस्य श्रिया विहितया त्वया ।
लोकतो ऽपि हिते रक्ष्यः परिवादः शुभानने । 64 ॥
श्रुत्वा तु सिद्धार्थवचो राजा श्रान्ततरः परः ।
शोकोपहतया वाचा कैकेयीमिदमब्रवीत् । 65 ॥

moon! Yet, O queen, if thou see any fault in Raghuva, declare it fully to-day: Rama shall then be exiled by us. To abandon a faultless person, steady in the paths of virtue, is the reverse of every thing right; it would destroy even the splendor of Shukra himself. This is wrong, O queen; let this thy disgrace among men be prevented by thyself, O beautiful one, who oughtest to be the proper glory of Rama." The king hearing this wise counsel of Siddhartha, was greatly refreshed, and again addressed Kikeyee, his words half suppressed with grief: " O sin concentrated! dost thou not

एतद्वचो नेच्छसि पापरूपे हितं न जानासि ममात्मनो वा ।
आस्थाय मार्गं कृपणं कुचेष्टा चेष्टा हि ते साधु पथादपेता ॥ 66 ॥
अनुव्रजिष्याम्यहमद्य रामं राज्यं परित्यज्य सुखं धनञ्च ।
सर्वे च राज्ञा भरतेन च त्वं यथा सुखं भुङ्क्ष्व चिराय राज्यं ॥ 67 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे सिद्धार्थवाक्यं नामैकोनत्रिंशत्तमः सर्गः ॥

accede to this? dost thou neither discern my good nor thy own? To follow the example of the vulgar is a base pursuit. Thou hast turned aside from the paths of the just. I, with all the rest, abandoning the kingdom, and pleasure, and wealth, will follow Rama to-day; thou with king Bhuruta enjoy for a long time the pleasures of the kingdom.

End of the twenty-ninth section.

महामात्रवचः श्रुत्वा रामो दशरथन्तदा ।
अभ्यभाषत वाक्यन्तु विनयज्ञो विनीतवत् ॥ 1 ॥
त्यक्तभोगस्य मे राजन् वने वन्येन जीवतः ।
किं कार्य्यमनुयात्रेण त्यक्तसङ्गस्य सर्व्वतः ॥ 2 ॥
यो हि दत्वा द्विपश्रेष्ठं कक्ष्यायां कुरुते मनः ।
रज्जुस्नेहेन किं तस्य त्यजतः कुञ्जरोत्तमं ॥ 3 ॥
तथा मम सतां श्रेष्ठ किं ध्वजिन्या जगत्पते ।
सर्व्वाण्येवानुजानामि चीराण्येवानयन्तु मे ॥ 4 ॥

SECTION XXX.

Having heard the words of the chief counsellor, the humble Rama thus supplicated Dusha-rutha, "O king, what occasion for any one to attend me, who have abandoned all society and enjoyment to live on the wild productions of the forest? Who, having given an excellent elephant, sets his mind upon the grass rope that binds it round? Having parted with the excellent elephant, what occasion has he for the rope? O chief of the good, lord of the world, what occasion then have I for troops? Bring me, I in-

खनित्रपिटके चोभे समानयत गच्छत ।
चतुर्दश वने वासं वर्षाणि वसतो मम । ५ ।
अथ चीराणि कैकेयी स्वयमाहृत्य राघवं ।
उवाच परिधत्स्वेति जनौघे निरपत्रपा । 6 ॥
स चीरे पुरुषव्याघ्रः कैकेय्याः प्रतिगृह्य ते ।
सूक्ष्मवस्त्रमवक्षिप्य मुनिवस्त्राण्यवस्त ह । 7 ॥
लक्ष्मणश्चापि तत्रैव विहाय वसने शुभे ।
तापसाच्छादने चैव जग्राह पितुरन्तिके । 8 ॥
अथात्मपरिधानार्थं सीता कौषेयवासिनी ।
समीक्ष्य चीरं संत्रस्ता पृषती वागुरामिव । 9 ॥

treat thee, all the bark dresses; the paddle and basket are for me, who am to reside fourteen years in the wood." Then Kikeyee, void of shame, brought herself the bark dresses, and, in the midst of all the people, said, "Put them on." The chief of men received from Kikeyee the bark dress, and throwing off his clothing of fine linen, put on the habit of a sage. *Lukshmuna* also in the same manner, putting off his elegant and ornamented dress, received the habit of a devotee in the presence of his father. Seeta, accustomed to a silken dress, seeing the articles for her clothing, started as a deer at the sight of a net. The daugher of *Junuka*, auspiciously

सा व्यपत्रपमाणा च प्रगृह्य च सुदुर्म्मनाः ।
कैकेय्याः कुशचीरे ते जानकी शुभलक्षणा ।
अश्रुसंसम्पूर्णनेत्रा च धर्म्मज्ञा धर्म्मदर्शिनी ।
गन्धर्व्वराजप्रतिमं भर्त्तारमिदमब्रवीत् ।
कथं नु चीरं बध्नन्ति मुनयो वनवासिनः ।
इति ह्यकुशला सीता सा मुमोह मुहुर्मुहुः ॥ 10 ॥
कृत्वा कण्ठे स्म सा चीरमेकमादाय पाणिना ।
तस्थौ त्वकुशला तत्र ब्रीडिता जनकात्मजा ॥ 11 ॥
तस्यास्तत् क्षिप्रमागत्य रामो धर्म्मभृताम्वरः ।
चीरं बबन्ध सीतायाः कौशेयस्योपरि स्वयं ॥ 12 ॥

marked, being filled with shame, and deeply distressed, received the habit from Kikeyee, her eyes full of tears: yet steadily contemplating her duty she said to her unparalleled husband, resembling the king of the G*u*ndh*u*rv*a*s, "How do the sylvan sages put on this dress?" The inexperienced daughter of J*u*n*u*k*a*, repeatedly at a loss, putting at length one of the vestments on her neck, stood blushing and holding the other in her hand. Then Ram*a*, chief among the good, coming hastily, fastened himself the bark on the silken clothes of Seeta. All the women of the inner apartments, seeing Ram*a*

रामं प्रेक्ष्य तु सीताया बध्नन्तं चीरमुत्तमं ।
अन्तः पुरचरा नार्य्यो मुमुचुर्व्वारि नेत्रजं । 13 ॥
ऊचुश्च परमायत्ता रामं ज्वलिततेजसं ।
वत्स नैवं नियुक्तेयं वनवासे मनस्विनी । 14 ॥
पितुर्व्वाक्यानुरोधेन गतस्य विजनं वनं ।
तावद्दर्शनमस्या नः सफलं भवतु प्रभो । 15 ॥
लक्ष्मणेन सहायेन वनं गच्छस्व पुत्रक ।
नेयमर्हति कल्याणी वस्तुं तापसवद्वने । 16 ॥
कुरु नो याचनां पुत्र सीता तिष्ठतु भामिनी ।
धर्म्मं नित्यं स्वयं स्थातुं न हीदानीं त्वमिच्छसि । 17 ॥

fastening the dress of a devotee on Seeta, poured forth torrents of tears, and, deeply distressed, said to the illustrious Rama, "O child, let not this magnanimous one be devoted thus. Let us enjoy the happiness of beholding her, whilst thou, in obedience to thy father's command, goest to the desert wilderness. O son, go thou to the forest attended by Lukshmuna; this excellent one is not fit to dwell in the forest like a devotee. Grant our request, let the beauteous Seeta remain with us. Thou needest not her to establish thy own meritorious deeds." The son of Dusha-rutha hear-

तासामेवम्विधा वाचः शृण्वन् दशरथात्मजः ।
बबन्धैव तथा चीरं सीतया तुल्यशीलया । 18 ॥
चीरे गृहीते तु तया समीक्ष्य नृपतेर्गुरुः ।
निवार्य्य सीतां कैकेयीं वशिष्ठो वाक्यमब्रवीत् । 19 ॥
अतिप्रवृत्ते दुर्म्मेधे कैकेयि कुलपांसनि ।
वञ्चयित्वा तु राजानं न प्रमाणेऽवतिष्ठसि । 20 ॥
न गन्तव्यं वनं देव्या सीतया शीलवर्जिते ।
अनुष्ठास्यति रामस्य सीता प्रकृतमासनं । 21 ॥
आत्मा हि दाराः सर्व्वेषां दारसंग्रहवर्त्तिनां ।
आत्मेयमिति रामस्य पालयिष्यति मेदिनीं । 22 ॥

ing these their words fastened the habit of the devotee on Seeta, of one mind with himself. When she had received the habit of a devotee, the preceptor of the king, *Vushishtha*, looking at Seeta, and prohibiting her, said to Kikeyee, "O Kikeyee, thou pragmatic and foolish creature, the disgrace of thy own family; thou hast imposed on the king; thou art without a shadow of excuse: Unnatural wretch! it is improper for Seeta to go to the forest; let Seeta occupy the proper seat of Ram*a*. The consorts of all who are married are in a sense themselves; let her, therefore, who is Ram*a* himself,

अथ यास्यति वैदेही वनं रामेण सङ्गता ।
वयमत्रानुयास्यामः पुरञ्चेदं गमिष्यति । 23 ॥
अन्तःपालाश्च यास्यन्ति सदारो यत्र राघवः ।
सहोपजीव्यं राष्ट्रञ्च पुरञ्च सपरिच्छदं । 24 ॥
भरतश्च सशत्रुघ्नश्चीरवासा वनेचरः ।
वने वसन्तं काकुत्स्थमनुवर्त्स्यति पूर्व्वजं । 25 ॥
ततः शून्यां गतजनां वसुधां पादपैः सह ।
त्वमेका शाधि दुर्वृत्ता प्रजानामहिते स्थिता । 26 ॥
न हि तद्भविता राष्ट्रं यत्र रामो न भूपतिः ।
तद्वनं भविता राष्ट्रं यत्र रामो निवत्स्यति । 27 ॥

nourish the earth. If Videhee go to the forest with Rama we will attend them thither, and this whole city. The keepers of the inner apartments will go where Rama remains with his consort; the dependent on the royal munificence, with the country, and the city with all its riches; yea Bhuruta and Shutrughna, assuming the habit of devotees, and becoming ascetics, where Raghuva goes, there will they attend Kakootstha their elder brother. Govern alone then the country with its trees, empty and destitute of men. Thou wicked woman, bent on the evil of thy subjects! that will not be a country where Rama does not reside; and the wilderness which he inhabits, instantly becomes a civilized country. Bhuruta will

न ह्यदत्तां महीं पित्रा भरतः शास्तुमिच्छति ।
त्वयि वा पुत्रवद्वस्तुं यदि जातो महीपतेः ।
यद्यपि त्वं क्षितितलाद्गगणञ्चोत्पतिष्यसि ।
पितृवंशचरित्रज्ञः सोऽन्यथा न करिष्यति । 28 ॥
तत्त्वया पुत्रगर्द्धिन्या पुत्रस्य कृतमप्रियं ।
लोके न हि स विद्येत यो न राममनुव्रतः । 29 ।
द्रक्ष्यस्यद्यैव कैकेयि पशुव्यालमृगद्विजान् ।
गच्छतः सह रामेण पादपांश्च तदुन्मुखान् । 30 ॥
अथोत्तमान्याभरणानि देवि देहि स्नुषायै व्यपनीय चीरं ।
न चीरमस्याः प्रविधीयतेति न्यवारयत्तद्वसनं वशिष्ठः । 31 ॥

not govern a country, not given by his father. Though born of the king, he will not remain as a son under thy influence. Didst thou even deserve to be torn from the earth and hurled through the air, he, acquainted with the virtuous customs of his father's family, would not act contrary thereto. Thou, rapacious for thy son, hast plunged him into misery; for there is no one in the kingdom who will not follow Rama. O Kikeyee, to-day thou wilt see the beasts, the serpents, the animals of chase, and the birds accompanying Rama; nay even the trees turning their faces towards him. Present then, O queen, excellent ornaments to thy daughter in law, and take away from her the dress of bark; the habit of a devotee ill becomes her. Vushhishtha has prohibited

एकस्य रामस्य वने निवासस्त्वया वृतः केकयराजपुत्रि ।
विभूषितेयं प्रतिकर्म्मनित्या वसत्वरण्ये सह राघवेण । ३२ ॥
यानैश्च मुख्यैः परिचारकैश्च सुसंवृता गच्छतु राजपुत्री ।
वस्त्रैश्च सर्व्वैः सहितैर्व्विधानैर्नेयं वृता ते वरसम्प्रदाने । ३३ ॥
तस्मिंस्तथा जल्पति विप्रमुख्ये गुरौ नृपस्याप्रतिमप्रभावे ।
नैवस्म सीता विनिवृत्तभावा प्रियस्य भर्त्तुः प्रतिकारकामा । ३४ ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे चीरपरिग्रहो नाम ।
त्रिंशत्तमः सर्गः ॥

her wearing it. The exile of Rama alone was requested by thee. O daughter of king Kekuya, let her, constantly adorned and ornamented, dwell in the forest with Rama. Let the king's daughter go, attended by the best vehicles and by servants, furnished also with all kinds of apparel and clothes, and with a train suited to her station. At the giving of the promise she was not included in thy request." While this excellent brahmun, of unequalled energy, the preceptor of the king, was thus speaking, Seeta remained with unchanged countenance, devoted to her beloved lord.

End of the thirtieth Section.

तस्यां चीरं वसानायां नाथवत्यामनाथवत् ।
प्रचुक्रोश जनः सर्व्वो धिक् त्वां दशरथन्निति ॥ १ ॥
तेन तत्र प्रणादेन दुःखितः स महीपतिः ।
चिच्छेद जीविते श्रद्धां धर्मे यशसि चात्मनः ।
स निश्वस्योष्णमिक्ष्वाकुस्तां भार्य्यामिदमब्रवीत् ॥ २ ॥
कैकेयि कुशचीरेण न सीता गन्तुमर्हति ।
सुकुमारी च बाला च सततञ्च सुखोचिता ।
नेयं वनस्य योग्येति सत्यमाह गुरुर्म्मम ॥ ३ ॥

SECTION XXXI.

While Seeta, resembling a widow, though her husband was living, was putting on the habit of a devotee, all the people exclaimed with rage: "A curse on thee, *Dusha-rutha*." Hearing this word, the sovereign of the land, already afflicted, bid adieu to all pleasure in life, in virtue, or in fame. Deeply sighing, he said to his wife, "O Kikeyee, it is improper for Seeta to wear a habit made of *koosha* grass. She, a princess, a child, worthy of perpetual pleasure, is unfit for a forest residence. My preceptor has spoken rightly; she never did an injury to any one, devoted to virtue, daughter of the

इयं हि कस्यापकरोति किञ्चित्तपस्विनी राजवरस्य पुत्री ।
या चीरमासाद्य जनस्य मध्ये स्थिता विसंज्ञा श्रमणीव काचित् । 4 ॥
चीराण्यपास्याज्जनकस्य कन्या नेयं प्रतिज्ञा मम दत्तपूर्व्वा ।
यथासुखं गच्छतु राजपुत्री वनं समग्रा सह सर्व्वरत्नैः । 5 ॥
अजीवनार्हेण मया नृशंसा कृता प्रतिज्ञा नियमेन तावत् ।
त्वया हि बाल्यात्प्रतिपन्नमेतत्तन्मां दहेद्वेणुमिवात्मपुष्पं । 6 ॥
रामेण यदि ते पापे किञ्चित्कृतमशोभनं ।
अपकारः क इह ते वैदेह्या दर्शितोऽधमे । 7 ॥
मृगीवोत्फुल्लनयना मृदुशीला मनस्विनी ।
अपकारं क इह ते करोति जनकात्मजा । 8 ॥

best of kings! she who standing in the midst of this multitude, as though void of sensation, has like a female devotee put on the habit! Let the daughter of J*unuka*, the king, relinquishing the habit of an ascetic, depart to the forest in an auspicious manner, attended by every thing rich and delightful. She was not included in my promise. That cruel promise, made without design by me unworthy of life, and kept in mind by thee from thy childhood, now consumes me as the bamboo[1] is consumed by its own flower. If, O sinful one, any thing unlovely has been done to thee by Ram*a*, when, O thou evil one, was any evil shewn thee by Videhee? Of what crime has the fawn-eyed daughter of J*unuka*,

1 When a bamboo flowers the whole clump is said to perish. The translators have not been able to ascertain the truth of this from actual observation. The pundit Ram*a*-nath*a*, who is a native of Santipore, and forty years old, says that he never saw more than four, all of which perished.

ननु पर्य्याप्त मेवन्ते पापे रामविवासनं ।
किमेभिः कृपणैर्भूयः पातकैरपि ते कृतैः । 9 ॥
प्रतिज्ञातं मया तावत्त्वयोक्तं देवि शृण्वती ।
रामं यदभिषेकाय त्वमिहागतमब्रवीः । 10 ॥
तत्त्वेतत्समतिक्रम्य निरयं गन्तुमिच्छसि ।
मैथिलीमपि याहि त्वमीक्षसे चीरवासिनीं । 11 ॥
इतीव राजा विलपन्महात्मा शोकस्य नान्तं स ददर्श किञ्चित् ।
भृशातुरत्वाच्च पपात भूमौ तेनैव पुत्रव्यसनेन मग्नः । 12 ॥
एवं ब्रुवन्तं पितरं रामः संप्रस्थितो वनं ।
अवाक्शिरसमासीनमिदम्वचनमब्रवीत् । 13 ॥

mild, and gentle, been guilty. O wicked wretch, I am unable to augur what will befal thee, who by these mean and wicked actions hast sought the exile of Rama. O queen, whatever was asked was promised by me on hearing thy request, and thou repeatedst it to Rama, when come hither for the purpose of installation. Dost thou exceeding this, wish to plunge thyself into hell by compelling Mithilee to assume the habit of a devotee?" The great king thus lamenting, seeing no end to his distress, at length through excessive agony, fell on the ground absorbed in concern for his son. Rama, ready to

इयं धार्म्मिककौशल्या मम माता यशस्विनी ।
वृद्धा चाक्षुद्रशीला च न च त्वां देवि गर्हते ॥ 14 ॥
मया विहीनां वरद प्रपन्नां शोकसागरं ।
अदृष्टपूर्व्वव्यसनां भूयस्सम्मन्तुमर्हसि ॥ 15 ॥
पुत्त्रशोकं यथा नर्च्छेत् त्वया पूज्येन पूजिता ।
मां हि सञ्चिन्तयन्तीयं मयि जीवेत्तपस्विनी ॥ 16 ॥
इमां महेन्द्रोपमजातगर्द्धिनीं तथा विधातुं जननीं ममार्हसि ।
यथा वनस्थे मयि शोककर्षिता न जीवितं न्यस्य यमक्षयं व्रजे ॥ 17 ॥
रामस्य तु वचः श्रुत्वा मुनिवेशधरञ्च तं ।
समीक्ष्य सह भार्य्याभी राजा विगतचेतनः ॥ 18 ॥

depart to the forest, with his head hanging down, now addressed his father thus speaking, " The pious Koushulya, my illustrious mother, aged, of generous spirit, has said no evil to thee: O giver of blessings: regard her, bereft of me, sunk in a sea of sorrow, and overwhelmed with affliction to her hitherto unknown; that regarded by thee, worthy of honour, her distress may be alleviated and the devout one, meditating on me, may live in expectation of seeing me. She, my mother, accustomed to indulge the hope of seeing her son equal to *Indra*, requires thy affectionate attention, lest wasted with distress on account of my exile to the forest, she depart to the abode of *Yuma*." Hearing the words of Ram*a*, the king with his wives, beholding him attired

नैनं दुःखेन सन्तप्तः प्रत्यवैक्षत राघवं ।
न चैनमभिसम्प्रेक्ष्य प्रत्यभाषत दुर्म्मनाः । 19 ।।
स मुहूर्त्तमिवासंज्ञो दुःखितश्च महीपतिः ।
विललाप महावाहू राममेवानुचिन्तयन् । 20 ।।
मन्ये खलु मया पूर्व्वं विवत्सा वहवः कृताः ।
प्राणिनो हिंसिता वापि तस्मादिदमुपस्थितं । 21 ।।
न त्वेवानागते काले देहाच्च्यवति जीवितं ।
कैकेय्या क्लिश्यमानस्य मृत्युर्म्मम न विद्यते । 22 ।
यो ऽहं पावकसङ्काशं पश्यामि पुरतः स्थितं ।
विहाय वसने सूक्ष्मे तापसाच्छादनात्मजं । 23 ।।

in the habit of a sage, filled with grief, turned away in silent anguish, unable to endure the sight of his son. The valiant sovereign of the earth was for a space deprived of sensation. Afterwards reflecting on Rama he thus lamented: "My recollection convinces me, that all this has befallen me because many animals have been injured and even deprived of their lives by me. The soul leaves not the body till the appointed time arrives; hence, though tormented by Kikeyee—my death is delayed, though I see my son, accustomed to stand before me resplendent as the fire, now standing arrayed in the dress of a devotee and his beautiful garments laid aside. All except

एकस्याः खलु कैकेय्याः कृते ऽयं खिद्यते जनः ।
स्वार्थे प्रयतमानायाः संश्रित्य निकृतिन्त्विमां । 24 ॥
एवमुक्त्वा तु वचनं वाष्पेण प्रहितेन्द्रियः ।
रामेति सकृदेवोक्त्वा व्याहर्त्तुं न शशाक सः । 25 ॥
संज्ञान्तु प्रतिलभ्यैव मुहूर्त्तात्स महीपतिः ।
नेत्राभ्यामश्रुपूर्णाभ्यां सुमन्त्रमिदमब्रवीत् । 26 ॥
औपवाह्यं रथं युक्त्वा त्वमायाहि हयोत्तमैः ।
प्रापयैनं महाभागमितो जनपदात्परं । 27 ॥
एवम्मन्ये गुणवतां गुणानां फलमुच्यते ।
पित्रा मात्रा च यत्साधुर्वीरो निर्व्वास्यते वनं । 28 ॥

Kikeyee devoted to self, affected by the evil she has wrought, feels deeply afflicted." Having said this, he, drowned in tears, once exclaimed, "O Rama!" and could utter no more. After a season the monarch, somewhat recovered, with his eyes full of tears, thus addressed Vushishtha, "Bring the pleasure chariot, drawn by excellent steeds, and convey this great one from this city southward: Truly this is the reward of excelling in accomplishments, even, that a righteous hero should be doomed to a forest residence by his father and mother! The speedy Soomuntra, understanding the king's will, having

राज्ञो वचनमाज्ञाय सुमन्त्रः शीघ्रविक्रमः ।
योजयित्वा ययौ तत्र रथमश्वैरलङ्कृतं ॥ 29 ॥
तं रथं राजपुत्राय सूतः कनकभूषितं ।
आचचक्षेऽञ्जलिं कृत्वा युक्तं परमवाजिभिः ॥ 30 ॥
राजा सत्वरमाहूय व्यापृतं वित्तसञ्चये ।
उवाच देशकालज्ञो निश्चितं सर्व्वदा शुचिः ॥ 31 ॥
वासांसि च महार्हाणि भूषणानि महान्ति च ।
वर्षाण्येतानि संख्याय वैदेह्याः क्षिप्रमानय ॥ 32 ॥
नरेन्द्रेणैवमुक्तस्तु गत्वा कोषगृहं ततः ।
प्रायच्छत् क्षिप्रमाहृत्य सीतायै सर्व्वमेव तत् ॥ 33 ॥

yoked the horses to the ornamented chariot, hasted thither, and joining his hands, shewed to the prince the chariot adorned with gold, with the excellent horses yoked thereto. The king, ever pure, acquainted with place and time, speedily calling his store-keeper, said, "Bring costly apparel, and superb ornaments for Videhee, according to the number of years which she will stay in the forest." Commanded by the sovereign of men, he, going to the store-house, immediately brought forth these articles for Seeta. Videhee, born out of the ordinary course of nature, being ready to depart to the wood, adorned herself with these elegant ornaments. Beautifully adorned, Videhee illumi-

सा सुजाता सुजातानि वैदेही प्रस्थिता वनं ।
भूषयामास गात्राणि तैर्विचित्रैर्विभूषणैः । 34 ॥
व्यराजयत वैदेही वेश्म तत्सुविभूषिता ।
उद्यतो ऽंशुमतः काले खं प्रभेव विवस्वतः । 35 ॥
तां भुजाभ्यां परिष्वज्य श्वश्रूर्वचनमब्रवीत् ।
अनाचरन्तीं कृपणां मूर्ध्न्युपाघ्राय मैथिलीं । 36 ।
असत्यः सर्व्वलोके ऽस्मिन् सततं सत्कृताः प्रियैः ।
भर्त्तारं नानुमन्यन्ते विनिपातगतं स्त्रियः । 37 ॥
एष स्वभावो नारीणामनुभूय पुरा सुखं ।
अल्पामप्यापदं प्राप्य दुष्यन्ति प्रजहत्यपि । 38 ॥

nated the palace, as the light of the rising sun in the morning illuminates the sky. Her mother-in-law embracing her in her arms, and kissing her, spoke thus to the excellent, but wretched Mithilee, "Undutiful consorts throughout the whole world, constantly honored by their beloved husbands, disregard them when fallen into trouble. Such is the disposition of women brought up in pleasure. Involved in a small degree of trouble, they condemn and abandon their Lord. This is the nature of women, unfaithful, perverse, untractable, false, unchaste, ever contriving evil, scarce an instant free from

असत्यशीला विकृता दुर्गा अहृदयाः सदा ।
असत्यः पापसङ्कल्पाः क्षणमात्रविरागिणः । 39 ॥
न कुलं न कृतं विद्या न दत्तं नापि संग्रहः ।
स्त्रीणां गृह्णाति हृदयमनित्यहृदया हि ताः । 40 ॥
साध्वीनान्तु स्थितानान्तु शीले सत्ये श्रुते स्थिते ।
स्त्रीणां पवित्रं परमं पतिरेको विशिष्यते । 41 ॥
स त्वया नावमन्तव्यः पुत्रः प्रव्राजितो वनं ।
तव देवसमस्त्वेष निर्धनः सधनोऽपि वा । 42 ॥
विज्ञाय वचनं सीता तस्या धर्म्मार्थसंहितं ।
कृताञ्जलिरुवाचेदं श्वश्रूमभिमुखे स्थितां । 43 ॥

passion. Neither family, nor worthy deeds, nor wisdom, nor gifts, can fix the hearts of women, inconstant and injurious, by the closest ties; but truth being seated in the hearts of virtuous women, their husbands are esteemed sacred. By these virtuous ones, steady in disposition, in truth, in obedience to the precepts of virtue, the husband is regarded as the pure fountain of happiness. Thus my son, though exiled to the wood, is not contemptible in thy sight; but is regarded as thy deity, whether in poverty or possessed of wealth." Seeta, comprehending these her pious words, with joined hands, thus replied

करिष्ये सर्व्वमेवाहमार्य्या यदनुशास्ति मां ।
अभिज्ञास्मि यथा भर्त्तुर्व्वर्त्तितव्यं श्रुतञ्च मे । 44 ॥
न मामसज्जनेनार्य्या सम्मानयितुमर्हति ।
धर्म्माद्विचलितुं नाहमलं चन्द्रादिव प्रभा । 45 ॥
नातन्त्री वाद्यते वीणा नाचक्रो विद्यते रथः ।
नापतिः सुखमेधेत या स्यादपि शतात्मजा । 46 ॥
मितं ददाति हि पिता मितं भ्राता मितं सुतः ।
अमितस्य तु दातारं भर्त्तारं का न पूजयेत् । 47 ॥
साहमेवं गता श्रेष्ठा श्रुतधर्म्मपरा वरा ।
आर्य्ये किमवमन्येयं स्त्रिया भर्त्ता हि दैवतं । 48 ॥

to her mother before whom she stood: "I will perform all that thou, O excellent one, commandest me; I have heard and am acquainted with the duty of a woman toward her lord. Place me not on a level with unprincipled persons. I can no more depart from virtue, than light from the moon. The lute yields no music divested of its strings; the chariot moves not without its wheels; thus a woman bereft of her husband has no pleasure, though she have a hundred children. Measured and scanty is the pleasure derived from a father, a brother, or a son; but, who does not honor a husband, as the source of boundless happiness? How, O excellent one, should I, thus instructed in all duties, common and special, disregard him surpassing in excellence.

सीतायाः वचनं श्रुत्वा कौशल्या हृदयङ्गमं ।
शुद्धसत्वा मुमोचाश्रु सहसा दुःखहर्षजं । 49 ॥
तां प्राञ्जलिरभिप्रेक्ष्य मातृमध्ये ऽतिसत्कृतां ।
रामः परमधर्म्मात्मा मातरं वाक्यमब्रवीत् । 50 ॥
अम्ब मा दुःखिता भूत्वा पश्येस्त्वं पितरं मम ।
क्षयो ऽपि वनवासस्य क्षिप्रमेव भविष्यति । 51 ॥
सुप्तायास्ते गमिष्यन्ति नव वर्षाणि पञ्च च ।
समग्रमिह सम्प्राप्तं मां द्रक्ष्यसि सुहृद्वृतं । 52 ॥
एतावदभिनीतार्थमुक्त्वा स जननीम्वचः ।
त्रयः शतशतार्द्धा हि ददर्शावेक्ष्य मातरः । 53 ।

A husband is the god of his consort." Hearing these words of Seeta, penetrating the heart, the accomplished Koushulya poured forth tears of grief and joy. The pious Rama, beholding his honored consort standing in the midst of his mothers, thus addressed Koushulya: "O mother, view not my father with grief; the term of my residing in the forest will soon expire. The fourteen years will pass away like a pleasing dream: Thou wilt soon behold me returning hither, surrounded by my friends." Having spoken these consoling words to his mother, the son of Raghuva attentively surveyed his three hundred and fifty mothers-(in-law) and with joined hands, thus address-

ताश्चापि स तथैवार्त्ता मातॄर्दशरथात्मजः ।
धर्म्मयुक्तमिदं वाक्यं निजगाद कृताञ्जलिः । 54 ॥
सम्वासात्परुषं किञ्चिदज्ञानादपि यत्कृतं ।
तन्मे समुपजानीत सर्व्वाश्चामन्त्रयामि वः । 55 ॥
वचनं राघवस्यैतद्धर्म्मयुक्तं समाहितं ।
शुश्रुवुस्ताः स्त्रियः सर्व्वाः शोकोपहतचेतसः । 56 ॥
जज्ञे ऽथ तासां सन्नादः क्रौञ्चीनामिव निस्वनः ।
मानवेन्द्रस्य भार्य्याणामेवं वदति राघवे । 57 ॥
मुरजपणवमेघघोषवद्दशरथवेश्म बभूव यत्पुरा ।
विलपितपरिदेवनाकुलञ्च व्यसनगतं तदभूत्सुदुःखितं । 58 ॥
इत्यार्षे रामायणेअयोध्याकाण्डे स्त्रीविलापो नाम त्रिंशत्तमः सर्गः ।

ed them afflicted: "Whatever I have done through ignorance, while living with you, I intreat you to forgive. All the ladies heard these pious and humble words of Raghuva with hearts penetrated with grief; and a voice of lamentation was heard among the wives of the sovereign of men, resembling that of a number of female krounches. The house of Dusha-rutha, formerly gladdened by the Mooruja,[1] and the Punuva,[2] sounding like thunder,[3] was now filled with lamentation and wailing, deep affliction, and the grief of separation.

End of the thirty-first Section.

1 The name given in Sungskrit to a small species of the ardea.
2 These are two sorts of drums, only differing somewhat in form.
3 A commentator explains this of a third musical instrument called a Megha; but no such instrument being known or described in any book, this interpretation is preferred, as Megha denotes a cloud.

अथ रामश्च सीता च लक्ष्मणश्च कृताञ्जलिः ।
उपसंगृह्य राजानं चक्रुर्दीनाः प्रदक्षिणं ॥ १ ॥
तञ्चापि समनुज्ञाप्य धर्म्मज्ञः सह सीतया ।
राघवः शोकसंमूढो जननीमभ्यवादयत् ॥ २ ॥
अन्वक्षं लक्ष्मणो भ्रातुः कौशल्यामभ्यवादयत् ।
अपि मातुः सुमित्राया जग्राह चरणौ पुनः ॥ ३ ॥
तं वन्दमानं रुदती माता सौमित्रिमब्रवीत् ।
हितकामा महाबाहुं मूर्द्ध्न्युपाघ्राय लक्ष्मणं ॥ ४ ॥

SECTION XXXII.

Afterwards Rama, Seeta, and Lukshmuna, with joined hands, approaching with humility, circumambulated the king. Having obtained his permission, Raghoo with Seeta, overcome with grief, bowed twice to the feet of his mother. Afterwards Lukshmuna bowing to Koushulya, his brother's mother, embraced also the feet of his own mother Soomitra. His weeping mother, desirous of his good, kissing Lukshmuna, thus addressed her

सृष्टस्त्वं वनवासाय स्वनुरक्तः सुहृज्जने ।
रामे प्रमादं मा कार्षीः पुत्र भ्रातरि गच्छति । 5 ॥
व्यसनी वा समृद्धो वा गतिरेष तवानघ ।
एष लोके सतां धर्म्मो यज्ज्येष्ठवशगो भवेत् । 6 ॥
इदं हि वृत्तमुचितं कुलस्यास्य सनातनं ।
दानं दीक्षा च यज्ञेषु तनुत्यागो मृधेषु हि ।
ज्येष्ठस्याप्यनुवृत्तिश्च राजवंशस्य लक्ष्मण ।
रामं दशरथं विद्धि मांविद्धि जनकात्मजां ।
अयोध्यामटवीं विद्धि गच्छ तात यथासुखं । 7 ॥

son, bowing to her: "Thou, devoted to thy friend, wast formed for a forest residence. Since then, O son, thy brother Ram*a* is going to the forest, do not neglect him. O sinless one, whether he be in adversity or prosperity, he is thy portion. It is the proper duty of the good to be subject in this world to the eldest brother. This is the proper, the eternal duty of this family: The bestowment of gifts, and the performance of sacred ceremonies, sacrifice, disregard of the body in war, and implicit regard to the eldest (brother), are the distinguishing traits of a royal family. Esteem then, O L*u*kshm*una*, Ram*a* to be as D*u*sh*a*-r*utha*, the king's daughter as myself, and the wilderness as equal to *U*yodhy*a*. O beloved son, go in peace." Having thus spoken to

लक्ष्मणन्त्वेवमुक्त्वा सा संसिद्धं प्रियराघवं।
सुमित्रा गच्छ गच्छेति पुनः पुनरुवाच तं। 8 ॥
गम्यतामर्थलाभाय क्षेमाय विजयाय च।
शत्रुपक्षविनाशाय पुनः सन्दर्शनाय च। 9 ॥
ततः सुमन्त्रः काकुत्स्थं प्राञ्जलिर्वाक्यमब्रवीत्।
विनीतो विनयज्ञश्च मातलिर्वासवं यथा। 10 ॥
रथमारोह भद्रन्ते राजपुत्र महायशः।
क्षिप्रं त्वां प्रापयिष्यामि यत्र मां राम वक्ष्यसे। 11 ॥
चतुर्द्दश हि वर्षाणि वस्तव्यानि वने त्वया।
तान्युपक्रमितव्यानि यानि देव्या प्रचोदितः। 12 ॥

L*u*kshm*u*n*a*, he, prepared to depart, his whole soul fixed on Ram*a*, S*oo*m*i*tra repeatedly said to him, "Go, go; for the sake of accomplishing thy desires, of prosperity, of victory, and the destruction of thy enemies, and of the hope of another interview, depart." S*oo*m*u*ntr*a* now, humble, and acquainted with the modes of supplication, with joined hands, addressed Kak*oo*tsth*a*, as Mat*ulee* addressed Vas*u*v*a*: "O prince of high renown, blessings attend thee; mount the chariot; I will soon convey thee to whatever place thou shalt mention. Thou hast to dwell in the forest for fourteen years. Enter upon them, as enjoined by thy mother." Seeta, the beautiful, richly orna-

तं रथं सूर्य्यसङ्काशं सीता हृष्टेन चेतसा ।
आरुरोह वरारोहा कृत्वालङ्कारमुत्तमं । 13 ॥
वनवासं हि संख्याय वासांस्याभरणानि च ।
भर्त्तारमनुगच्छन्त्यै सीतायै श्वशुरो ददौ । 14 ॥
तथैवायुध जालानि भ्रातृभ्यां कवचानि च ।
रथोपस्थे प्रविन्यस्य सचर्म्मकठिनञ्च यत् । 15 ॥
अथो ज्वलनसङ्काशं चामीकरविभूषितं ।
तमारुरुहतुस्तूर्णं भ्रातरौ रामलक्ष्मणौ । 16 ॥
सीता तृतीयानारूढान् दृष्ट्वा रथमचोदयत् ।
सुमन्त्रः संमतानश्वान् वायुवेगसमानजवे । 17 ॥

mented, with a cheerful heart then ascended the chariot, resembling the sun; counting her term of residence in the forest. Her father-in-law had given to Seeta, following her husband, clothes and jewels, and had placed in the carriage a set of weapons for the two brothers; together with defensive armour, a stout basket covered with leather, and a paddle. Rama and Lukshmuna now quickly mounted the fire-resembling car, adorned with gold. Then seeing Seeta mounted, Soomuntra drove the willing steeds with the swiftness of the

प्रयाते तु महारण्ये चिररात्राय राघवे ।
बभूव नगरे मूर्च्छाबलमूर्च्छा जनस्य च । १८ ॥
तत्समाकुलसम्भ्रान्तं मत्तसङ्कुपितद्विपं ।
हयसिञ्जितनिर्घोषं पुरमासीन्महास्वनं । १९ ॥
ततः सबालवृद्धा सा पुरी परमपीडिता ।
राममेवाभिदुद्राव घर्म्मार्त्ता सलिलं यथा । २० ॥
पार्श्वतः पृष्ठतश्चापि लम्बमानास्तदुन्मुखाः ।
वाष्पपूर्णमुखाः सर्व्वे तमूचुर्भृशनिस्वनाः । २१ ॥
संयच्छ वाजिनां रश्मीन् सूत याहि शनैः शनैः ।
मुखं द्रक्ष्याम रामस्य दुर्दर्शं नो भविष्यति । २२ ॥

wind. Raghuva having departed to his long residence in the vast forest, the city, the army, and the people were like those deprived of sensation. The city was one great hubbub of tumult and distraction, filled with the noise of drunken, enraged elephants, the neighing of horses, and the clank of ornaments. At length the whole city, young and old, deeply afflicted, ran after Rama, as persons in a state of high perspiration run to plunge into the water; some at his side, some behind him, eagerly reaching forward, looking up toward him with their eyes full of tears, and calling out breathless, " Pull

आयसं हृदयं नूनं राममातुरसंशयं ।
यद्देवगर्भप्रतिमे वनं याति न भिद्यते । २३ ॥
कृतकृत्या हि वैदेही छायेवानुगता पतिं ।
न जहाति रता धर्म्मे मेरुमर्कप्रभा यथा । २४ ॥
अहो लक्ष्मण सिद्धार्थः सततं प्रियवादिनं ।
भ्रातरं देवसङ्काशं यस्त्वं परिचरिष्यसि । २५ ॥
महत्येषा हि ते बुद्धिरेष चाभ्युदयो महान् ।
एष स्वर्गस्य मार्गश्च यदेनमनुगच्छसि । २६ ॥
एवं वदन्तस्ते सोढुं न शेकुर्बाष्पमागतं ।
नरास्तमनुगच्छन्ति प्रियमिक्ष्वाकुनन्दनं । २७ ॥

in the horses: O charioteer; go gently, we want to see the face of Rama, so long to be hidden from us. Surely the heart of Rama's mother must be made of iron that it does not break at his departing to the forest, the very image of Deva-gurbha.[1] Happy indeed is Videhee, devoted to virtue, who follows her husband like the shadow, never forsaking him, as the splendor of the sun leaves not Meroo.[2] O Lukshmuna, happy art thou, constantly attendant upon thy amiable and god-like brother: Great wisdom is this in thee, and great is thy felicity. Thus to attend thy brother, is the way to heaven." Speaking thus, these men, following the beloved son of

1. Kartika, but according to some, Bruhma.

2. The mountain Soo-meroo.

अथ राजा वृतः स्त्रीभिर्दीनाभिर्दीनचेतनः ।
निर्जगाम प्रियं पुत्रं द्रक्ष्यामीति ब्रुवन् गृहात् । २८ ॥
शुश्रुवे चाग्रतः स्त्रीणां क्रन्दन्तीनां महास्वनः ।
यथा नादः करेणूनां बद्धे महति कुञ्जरे । 29 ॥
पिता हि राजा काकुत्स्थः श्रीमान् सन्नस्तदाबभौ ।
परिपूर्णः शशी काले ग्रहेणोपप्लुतो यथा । ३० ॥
स च श्रीमानचिन्त्यात्मा रामो दशरथात्मजः ।
सूतं सञ्चोदयामास त्वरितं वाह्यतामिति । ३१ ॥
रामो याहीति तं सूतं तिष्ठेति स जनस्तदा ।
उभयं नाशकत्सूतः कर्त्तुमध्वनि चोदितः । ३२ ॥

*I*kshwak*oo*, could no longer suppress the rising tear. The distressed king surrounded by his afflicted women, went out of the palace, saying, "I will see my beloved son;" on which a great noise of weeping women was heard before him like that of a female elephant, when a large elephant is bound. The father, the great king, Kak*oo*tsth*a*, now resembled the full moon when suffering an eclipse. " The noble Ram*a*, son of D*u*sh*a*-r*u*th*a*, free from anxiety, commanded the charioteer to move forward rapidly. While Ram*a* was saying to the charioteer "Go;" the people called out "Stop."

निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः ।
पतितैरभ्यवहितं प्रणनाश महीरजः ॥ 33 ॥
रुदिताश्रुपरिक्लिन्नं हा हा कृतमचेतनं ।
प्रयाणे राघवस्यासीत्पुरं परमपीडितं ॥ 34 ॥
सुस्राव नयनैः स्त्रीणामस्रमायाससम्भवं ।
मीनसंक्षोभचलितैः सलिलं पङ्कजैरिव ॥ 35 ॥
दृष्ट्वा तु नृपतिः श्रीमानेक चित्तगतं पुरं ।
निपपातैव दुःखेन कृत्तमूल इव द्रुमः ॥ 36 ॥
ततो हल हलाशब्दो जज्ञे रामस्य पृष्ठतः ।
नराणां प्रेक्ष्यराजानं सीदन्तं भृशदुःखितं ॥ 37 ॥

Thus variously urged on the road, the charioteer was unable to obey both these commands. The dust raised by the motion of the valiant Rama was laid by the falling tears of the citizens. The city was thoroughly soaked with the tears of the citizens frantic with grief. The tears of grief flowed from the eyes of the women, like water from the lotos disturbed by the leap of a fish. The great monarch seeing the whole city of one mind, fell down beneath the affliction as a tree severed from its roots. A tumultuous noise now arose behind Rama, from the men who supported the king, swooning with distress ;

हा रामेति जनाः केचिद्राम मातेति चापरे ।
अन्तः पुर समृद्धञ्च क्रोशान्तं पर्य्यवेदयन् । 38 ।
अन्वीक्षमाणो रामस्तु विषण्णं भ्रान्तचेतसं ।
राजानं मातरञ्चैव ददर्शानुगतौ पथि । 39 ॥
निबद्धा इव पाशेन किशोरो मातरं यथा ।
धर्म्मपाशेन संयुक्तः प्रकाशान्नाभ्युदैक्षत । 40 ॥
पदातिनौ च यानार्हावदुःखार्हौ सुखोचितौ ।
दृष्ट्वा सञ्चोदयामासुः शीघ्रं याहीति सारथिं । 41 ॥
न हि तत्पुरुषव्याघ्रो दुःखजं दर्शनं पितुः ।
मातुश्च सहितुं शक्तस्तोत्त्रैर्नुन्न इव द्विपः । 42 ॥

and the whole inner apartment resounding with doleful groans; some now exclaimed "Oh Rama! Oh Rama's mother!" Rama, looking behind him, saw the king and his mother following him on the road, sad and distracted; as a foal tied with a rope follows the dam, so Rama, bound by the cords of duty, glancing at those on foot, though worthy of vehicles and of all happiness, commanded the charioteer to drive on with haste. The chief of men was not able to endure the sight of his father and mother, in distress, as an elephant is unable to endure the *unkoosha*, or as a cow whose calf is tied up returning

प्रत्यागारमिवायान्ती सवत्सा वत्सकारणात् ।
बद्धवत्सा यथा धेनू राममाताभ्यधावत ॥ ४३ ॥
तथा रुदन्तीं कौशल्यां रथं तमनुधावतीं ।
क्रोशन्तीं राम रामेति हा सीते लक्ष्मणेति च ॥ ४४ ॥
रामलक्ष्मणसीतार्थं स्रवन्तीं वारि नेत्रजं ।
असकृत् प्रैक्षत तदा नृत्यन्तीमिव मातरं ॥ ४५ ॥
तिष्ठेति राजा चुक्रोश याहि याहीति राघवः ।
सुमन्त्रस्य बभूवात्मा चक्रयोरिव चान्तरा ॥ ४६ ॥
नाश्रौषमिति राजानमुपालब्धोऽपि वक्ष्यसि ।
चिरं दुःखस्य पापिष्ठ मिति रामस्तमब्रवीत् ॥ ४७ ॥

to the place where it is detained; so did the mother of Rama run towards him. Again and again he beheld his mother, the weeping Koushulya, running after the chariot like one distracted, exclaiming "O Rama! O Rama! O Seeta! O Lukshmuna!" her tears flowing in streams. The king calling out "Stay," and Raghuva crying "Go forward," the heart of Soomuntra was torn as between the chariot wheels. Rama, on this, said to him, "When asked, say to the king, I did not hear; long distress has betrayed me into this crime."

स रामस्य वचः कुर्व्वन्ननुज्ञाप्य च तं जनं ।
व्रजतो ऽपि हयान् शीघ्रं चोदयामास सारथिः । 48 ॥
न्यवर्त्तत जनो राज्ञो रामं कृत्वा प्रदक्षिणं ।
मनसाप्याशुवेगैश्च न न्यवर्त्तत मानुषं । 49 ॥
यमिच्छेत्पुनरायान्तं नैनं दूरमनुव्रजेत् ।
इत्यमात्या महाराजमूचुर्द्दशरथं वचः । 50 ॥
तेषां वचः सर्व्वगुणोपपन्नं प्रस्विन्नगात्रः प्रविषण्णरूपः ।
निशम्य राजा कृपणः सभार्य्यो व्यवस्थितस्तं सुतमीक्षमाणः । 51 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे रामनिर्याणो नाम द्वात्रिंशः सर्गः ॥

The charioteer regarding the words of Rama, and calling the people to witness, drove on the restive horses. The servants of the king having in their wishes circumambulated Rama, returned; but their minds still followed him. The courtiers now said to king Dusha-rutha; "No one follows him far, whom he expects to see return again." At this remark, the wretched king, his countenance sad, and his body in a state of perspiration, stood still with his consort, looking after the charioteer.

End of the thirty-second Section.

तस्मिंस्तु पुरुषव्याघ्रे निष्क्रामति कृताञ्जलौ ।
आर्त्तशब्दोऽपि संजज्ञे स्त्रीणामन्तःपुरे महान् । 1 ॥
अनाथस्य जनस्यास्य दुर्ब्बलस्य तपस्विनः ।
यो गतिः शरणञ्चासीत्स नाथः क्व नु गच्छति । 2 ॥
न क्रुध्यत्यभिशस्तोऽपि क्रोधनीयानि वर्जयन् ।
क्रुद्धान् प्रसादयन् सर्व्वान् समदुःखः क्व गच्छति । 3 ॥
कौशल्यायां महातेजा यथा मातरि वर्त्तते ।
तथा यो वर्त्ततेऽस्मासु महात्मा क्व नु गच्छति । 4 ॥

SECTION XXXIII.

The chief of men, going forth with hands joined, a great cry of distress arose from the ladies in the inner apartment, who exclaimed; "Whither is that chief one gone, who was the refuge and asylum of the pious, the forlorn, and the weak. Whither is he gone, who provoked, was not angry; who disregarded injuries, and appeased the wrathful, partaking of the distresses of others? The illustrious one, who treated us with the regard which he shewed to his mother Koushulya; where is he gone? At the command of the king, urged on by Kikeyee, is the saviour of the world gone to the

कैकेय्या क्लिश्यमाणेन राज्ञा सञ्चोदितो वनं ।
परित्राता जनस्यास्य जगतः क्व नु गच्छति । 5 ॥
अहो निश्चेतनो राजा जीवलोकस्य संक्षयं ।
धर्म्म्यं सत्यव्रतं रामं वनवासे प्रवत्स्यति । 6 ॥
इति सर्व्वा महिष्यस्ता विवत्सा इव धेनवः ।
रुरुदुश्चैव दुःखार्त्ताः सस्वरञ्च विचुक्रुशुः । 7 ॥
स तमन्तःपुरे घोरमार्त्तशब्दं महीपतिः ।
पुत्रशोकाभिसन्तप्तः श्रुत्वा चासीत्सुदुःखितः । 8 ॥
नाग्निहोत्राण्यहूयन्त नापचन् गृहमेधिनः ।
न राजते मृगाङ्कश्च सूर्य्यश्चान्तरधीयत । 9 ॥

wood? Alas! the senseless king has sent to reside in the forest, the asylum of the living—Rama, who is justice itself." Thus all the ladies of the royal family, filled with distress, as cows bereft of their young, wept, and cried aloud. The sovereign of the world, overwhelmed with distress, felt his grief aggravated by this dreadful cry in the female apartments. The priests, who served the sacred fire, made no oblation; housholders prepared no food; the moon forbore to shine, and the sun disappeared while it was day. The elephants rejected their fodder; the cows refused to nourish their calves;

व्यसृजन् कवलान्नागा गावो वत्सान्नपालयन् ।
पुत्रं प्रथमजं दृष्ट्वा जननी नाभ्यनन्दत ॥ 10 ॥
त्रिशङ्कुर्लोहिताङ्गश्च बृहस्पतिबुधावपि ।
दारुणाः सोमम्भ्येत्य ग्रहाः सर्व्वे व्यवस्थिताः ॥ 11 ॥
नक्षत्राणि गतार्च्चींषि ग्रहाश्च गततेजसः ।
विशाखाश्च सधूमाश्च नभसि प्रचकाशिरे ॥ 12 ॥
कालिकानिलवेगेन महोदधिरिवोत्थितः ।
रामे वनं प्रव्रजिते नगरं प्रचचाल तत् ॥ 13 ॥
दिशः पर्य्याकुलाः सर्व्वास्तिमिरेणेव सम्वृताः ।
न ग्रहो नापि नक्षत्रं प्रचकाशे न किञ्चन ॥ 14 ॥

mothers felt no pleasure even in the sight of their first born. *Trishunkoo*, *Lohitanga*,[1] *Vrihusputee*,[2] and the other planets, inauspicious, approaching the moon, remained there: the stars and planets, deprived of their light, appeared in the air, gloomy, and retrograde in their motion. The clouds driven by the velocity of the wind, resembled the ocean raised into the air, and the city moved out of its place, when *Rama* departed to the forest. The quarters of the atmosphere were all agitated, and appeared overspread, as if clothed with darkness; neither did any planet or star appear. All the

1 Mars. 2 Jupiter.

अकस्मान्नागरः सर्व्वो जनो दैन्यमुपागमत् ।
आहारे वा विहारे वा न कश्चिदकरोन्मनः । 15 ॥
शोकपर्य्यायसन्तप्तः सततं दीर्घमुच्छ्वसन् ।
अयोध्यायां जनः सर्व्वश्चुक्रोश जगतीपतिं । 16 ॥
वाष्पपर्य्याकुलमुखो राजमार्गगतो जनः ।
न हृष्टो लक्ष्यते कश्चित्सर्व्वः शोकपरायणः । 17 ॥
न ववौ पवनः शीतो न तताप दिवाकरः ।
न रराज शशी चापि सर्व्वमासीत्समाकुलं । 18 ॥
नाचिन्तयत्सुतान् कश्चिन्न च भर्त्तॄंस्तथा स्त्रियः ।
न कामुकं कामिनी च न च कामी वराङ्गनां । 19 ॥

people of the city were suddenly involved in wretchedness; and no one enjoyed either food or pleasure. The people of *Uyodhya*, afflicted with grief, constantly heaving long protracted sighs, called out on the king. These in the high road were all filled with sadness; no one appeared chearful. The wind brought no coolness, nor the sun heat; the moon gave no light; all was mourning. No one thought of his own offspring, women forgot their husbands, nor did lovers think of each other. No one tasted enjoyment; abandoning every other thought they ruminated only on Rama.

न ससाद् रतिं कश्चिच्छोकसम्विग्नमानसः ।
सर्व्वः सर्व्वं परित्यज्य राममेवानुचिन्तयत् । 20 ॥
ये च रामस्य सुहृदस्ते सर्व्वे मूढचेतसः ।
शोकभारसमाक्रान्ताः शयनं न जहुस्तदा । 21 ॥
गर्हयन्तश्च कैकेयीं निन्दन्तश्चापि भूमिपं ।
आत्मभाग्यान्यसूयन्तः परं दैन्यमुपागताः । 22 ॥
ततस्त्वयोध्या रहिता महात्मना पुरन्दरेणेव मही सपर्व्वता ।
चचाल घोरं भयशोकदीपिता सनागयोधाश्वगणा ननाद च । 23 ॥
यावत्तु निर्य्यतस्तस्य रजोरूपमदृश्यत ।
नैवेक्ष्वाकुवरस्तावत्स् जहारात्मचक्षुषी । 24 ॥

All the friends of Ram*a*, rendered torpid with the weight of sorrow, were deprived of sleep; pouring out execrations on Kikeyee, reproaching the king and cursing their own destiny, all of them felt quite overwhelmed with wretchedness. *U*yodhy*a*, bereaved of the great one, resembled the earth with all its mountains, when deprived of P*oorundura*; affected with terror and misery, the city with its elephants, horses, and armies, uttered a loud cry. *I*kshwak*oo* withdrew not his eyes till the dust of Ram*a*, departing, ceased

यावद्राजा प्रियं पुत्रं पश्यत्यत्यन्तधार्म्मिकं ।
तावद्व्यवर्द्धतेवास्य धरण्यां पुत्रदर्शने । २५ ॥
न पश्यति रजोऽप्यस्य यदा रामस्य भूमिपः ।
तदार्त्तश्च विषण्णश्च पपात धरणीतले । २६ ॥
तस्य दक्षिणमन्वागात् कौशल्या बाहुमङ्गना ।
परञ्चास्यान्वगात्पार्श्वं कैकेयी सा सुमध्यमा । २७ ॥
तां नयेन च सम्पन्नो धर्म्मेण विनयेन च ।
उवाच राजा कैकेयीं समीक्ष्य व्यथितेन्द्रियः । २८ ॥
कैकेयि मामकाङ्गानि मा स्प्राक्षीः पापनिश्चये ।
न हि त्वां द्रष्टुमिच्छामि न भार्य्या न च बान्धवी । २९ ॥

to appear; as long as the king saw any vestige of his beloved and most virtuous son, he raised himself up on the earth to behold him; but when he saw no longer the dust of Rama, he fell again to the earth, afflicted and wretched. The beautiful Koushulya attended him, holding his right hand, and Kikeyee followed on his left side. The king, eminent in justice, rectitude, and humility, his soul pervaded with anguish, beholding Kikeyee, said, "O Kikeyee, bent on evil, touch not me. I wish not to see thee, thou art neither my consort nor my friend. With thee and thine I have nothing to do. Thee

ये च त्वामनुजीवन्ति नाहं तेषां न ते मम ।
केवलार्थपरां हि त्वां त्यक्तधर्म्मां त्यजाम्यहं । 30 ॥
अगृह्णां यच्च ते पाणिमग्निं पर्य्यणयञ्च यत् ।
अनुजानामि तत्सर्व्वमस्मिंल्लोके परत्र च । 31 ॥
भरतश्चेत्प्रतीतः स्याद्राज्यं प्राप्यैतदव्ययं ।
यन्मे स दद्यात्पित्रर्थं न मान्तद्दत्तमागमत् । 32 ॥
अथ रेणुसमुद्ध्वस्तं समुत्थाप्य नराधिपं ।
न्यवर्त्तत तदा देवी कौशल्या शोककर्षिता । 33 ॥
हत्वेव ब्राह्मणं कामात् स्पृष्ट्वाग्निमिव पाणिना ।
अन्वतप्यत धर्म्मात्मा पुत्रं सञ्चिन्त्य राघवं । 34 ॥

who, desirous of wealth alone, hast abandoned virtue, I abandon for ever: thy hand which I accepted, in presence of the sacred fire, I relinquish both in this life and the next. If Bhuruta, receiving this flourishing kingdom, be pleased with the acquisition; whatever funeral offerings he may present me will not approach me." Then Koushulya, the queen, wasted with distress, raising the king from the earth, wiped off the dust which adhered to him. As if one had murdered a brahmun, or touched fire with his hand, so did the virtuous monarch repent on account of his son Raghuva. The countenance of the

निवृत्यैव निवृत्यैव सीदतो रथवर्त्मसु ।
राज्ञो नातिबभौ रूपं ग्रस्तस्यांशुमतो यथा । 35 ॥
विललाप स दुःखार्त्तः प्रियं पुत्त्रमनुस्मरन् ।
नगरान्तमनुप्राप्तं बुद्ध्वा पुत्त्रमथाब्रवीत् । 36 ॥
वाहनानाञ्च मुख्यानां वहतां तं ममात्मजं ।
पदानि पथि दृश्यन्ते स महात्मा न दृश्यते । 37 ॥
यः सुखेनोपधानेषु शेते चन्दनभूषितः ।
वीज्यमानो महार्हाभिः स्त्रीभिर्म्मम सुतोत्तमः । 38 ॥
स नूनं क्वचिदेवाद्य वृक्षमूलमुपाश्रितः ।
काष्ठं वा यदि वाश्मानमुपधाय शयिष्यते । 39 ॥

king, oppressed with the sight of the people, who, even returning in the road marked by the wheels of the carriage, resembled the sun suffering an eclipse. Recollecting his beloved son, he mourned with unspeakable anguish, and realizing him as without the city, thus vented his grief, " The footsteps of the excellent horses conveying away my son are seen on the road, but that great one is seen no more. My worthy, son who, perfumed with sandal wood, has been accustomed to sleep on excellent pillows, and to be fanned by females adorned with costly ornaments, to-day, taking shelter beneath some tree, will sleep on a pillow of wood or stone, and rise from the ground

उत्थास्यति च मेदिन्याः कृपणः पांशुगुण्ठितः ।
विनिश्वसन् प्रस्रवणात्करेणूनामिवर्षभः । 40 ॥
द्रक्ष्यन्ति नूनं पुरुषा दीर्घबाहुं वने चराः ।
राममुत्थाय गच्छन्तं लोकनाथमनाथवत् । 41 ॥
सा नूनं जनकस्येष्टा सुता सुखसदोचिता ।
कण्टकाक्रमणाक्रान्ता वनमद्य गमिष्यति । 42 ॥
अनभिज्ञा वनानां सा नूनं भयमुपैष्यति ।
श्वापदानर्दितं श्रुत्वा गम्भीरं रोमहर्षणं । 43 ॥
सकामा भव कैकेयि विधवा राज्यमावस ।
न हि तं पुरुषव्याघ्रं विना जीवितुमुत्सहे । 44 ॥

wretched and smeared with dust; as a bull in the midst of female elephants, panting, rises from the side of a hill.[1] The men inhabiting the forest will behold the valiant Rama, the protector of the world, rising and departing like one forlorn. The beloved daughter of Junuka, ever worthy of happiness, will enter the forest to-day; wearied with the entangling thorns, she, unaccustomed to the woods, hearing the deep and hair-erecting roar of animals with digitated feet, will be filled with fear. O Kikeyee, be what ever thou desirest; dwell a widow in the kingdom. I cannot support life

1 This obscure simile is unintelligible to the pundits.

इत्येवं विलपन्राजा जनौघेनाभिसम्वृतः ।
अपस्नात इवारिष्टं प्रविवेश गृहोत्तमं ॥ 45 ॥
शून्यचत्वरवेश्मान्तां सम्वृतापणवेदिकां ।
क्लान्तदुर्ब्बलदुःखार्त्तां नात्याकीर्णमहापथां ॥ 46 ॥
तामवेक्ष्य पुरीं सर्व्वां राममेवानुचिन्तयन् ।
विलपन् प्राविशद्राजा गृहं सूर्य्य इवाम्बुदं ॥ 47 ॥
महाह्रदमिवाक्षोभ्यं सुपर्णेन हृतोरगं ।
रामेण रहितं वेश्म वैदेह्या लक्ष्मणेन च ॥ 48 ॥
अथ गद्गदशब्दस्तु विलपन् वसुधाधिपः ।
उवाच मृदुमन्दार्थं वचनं दीनमस्वरं ॥ 49 ॥

without the chief of men." Thus lamenting, the king, surrounded by a numerous train, entered his beautiful palace, as a person who has bathed, after burning a deceased relation, enters the house of mourning. Beholding the whole city full of empty courts and houses, and covered with forsaken market stalls, and the streets with only here and there a passenger, the king, ruminating on Ram*a*, entered the palace as the sun enters a cloud. As a large lake, the inhabitants [1] of which had been taken away by *Soopurna*, so did the palace appear, bereaved of Ram*a*, Videhee, and Luk*shmuna*. Then the sovereign of the world, sobbing and lamenting, spoke thus in faint, and inarticulate,

1 All the inhabitants of which remain motionless at the bottom through fear, because a serpent has been taken away by *Guroora*.

कौशल्याया गृहं शीघ्रं राममातुर्नयन्तु मां ।
न ह्यन्यत्र ममाश्वासो हृदयस्य भविष्यति । 50 ॥
इति ब्रुवन्तं राजानमनयन् द्वारदर्शिनः ।
कौशल्याया गृहं तत्र न्यवेश्यत विनीतवत् । 51 ॥
ततस्तत्र प्रविष्टस्य कौशल्याया निवेशनं ।
अधिरुह्यापि शयनं बभूव लुलितं मनः । 52 ॥
पुत्रद्वयविहीनञ्च स्नुषया च विवर्जितं ।
अपश्यद्भवनं राजा नष्टचन्द्रमिवाम्बरं । 53 ॥
तच्च दृष्ट्वा महाराजो भुजमुद्यम्य वीर्य्यवान् ।
उच्चैः स्वरेण प्राक्रोशद्धा राम विजहासि नो । 54 ॥

accents: "Carry me speedily to the apartment of Koush*u*ly*a*, the mother of Ram*a*; no where else can my heart obtain ease." Those who were waiting at the door now carried the king, thus speaking, to the house of Koush*u*lya, which he entered with dejected countenance. Having entered the abode of Koush*u*lya, he, ascending a couch, sunk into a delirium. In the view of the king the palace, deprived of his two sons and his daughter-in-law, resembled the sky deprived of the moon. The great and valiant monarch viewing it, lifted up his hands and cried with a loud voice, "O Ram*a*, hast thou forsaken us? Ah! the happiness of those who living till that time, embrace Ram*a*

सुखिता वत तं कालं जीविष्यन्ति नरोत्तमाः ।
परिष्वजन्तो ये रामं द्रक्ष्यन्ति पुनरागतं । 55 ॥
अथ रात्र्यां प्रपन्नायां कालरात्र्यामिवात्मनः ।
अर्द्धरात्रे दशरथः कौशल्यामिदमब्रवीत् । 56 ।
न त्वां पश्यामि कौशल्ये साधु मां पाणिना स्पृश ।
रामं मे ऽनुगता दृष्टिरद्यापि न निवर्त्तते । 57 ॥
तं राममेवानुविचिन्तयन्तं समीक्ष्य देवी शयने नरेन्द्रं ।
उपोपविश्याधिकमार्त्तरूपा विनिश्वसन्तं विललाप कृच्छ्रं । 58 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे दशरथविलापो नाम त्रयस्त्रिंशः सर्गः । ॥

beholding him returned again." The night now overspread all around, like the night of universal death. *Dusha-rutha*, at midnight, thus addressed Koushulya: "O excellent Koushulya, I do not see thee; touch me with thy hand; my sight is gone after Rama, nor does it return to-day." The queen, then looking on the chief of men, lying on the bed reflecting upon Rama, drew near, and sat by the sighing, lamenting, afflicted monarch.

End of the thirty-third section.

ततः समीक्ष्य शयने सन्नं शोकेन पार्थिवं ।
कौशल्या पुत्रशोकार्त्ता तमुवाच महीपतिं । १ ॥
राघवे नरशार्द्दूले विषं मुक्त्वा हि जिह्मगा ।
विचरिष्यति कैकेयी निर्मुक्तेव हि पन्नगी । २ ॥
विवास्य रामं सुभगा लब्धकामा समाहिता ।
त्रासयिष्यति मां भूयो दुष्टाहिरिव वेश्मनि । ३ ॥
अथास्मिन्नगरे रामश्चरन् भैक्ष्यं गृहे वसेत् ।
कामकारो वरं दातुमपि दासं ममात्मजं । ४ ॥

SECTION XXXIV.

Koushulya, deeply distressed for her son, viewing the wretched king on his bed, thus addressed the sovereign of men: "That winding female serpent, Kikeyee, having shed her poison upon Raghuva, chief of men, and cast her slough, will go about at ease: that favorite, having driven out Rama, and thus obtained her purpose, will now terrify me like a venomous serpent in my habitation. It had been more grateful to me if Rama had dwelt in this city, a wandering mendicant; or if the boon had only condemned my son

घातयित्वा तु कैकेय्या रामं स्थानाद्यथेष्टतः ।
प्रविद्धो रक्षसां भागः पर्वणीवाहिताग्निना । 5 ॥
नागराजगतिर्वीरो महाबाहुर्धनुर्द्धरः ।
वनमाविशते नूनं सभार्य्यः सहलक्ष्मणः । 6 ॥
वने त्वदृष्टदुःखानां कैकेय्यनुमते त्वया ।
त्यक्तानां वनवासाय कान्यावस्था भविष्यति । 7 ॥
ते रत्नहीनास्तरुणाः फलकाले विवासिताः ।
कथं वत्स्यन्ति कृपणाः फलमूलैः कृताशनाः । 8 ॥
गजैर्यथातिभुग्नस्य या शाखा संस्थिता तरोः ।
अकृत्वा फलनिष्पत्तिं सापि दग्धा दवाग्निना । 9 ॥

to servitude. Ram*a*, driven from his place by the wicked Kikeyee, is cast out, a portion for the *rukshuses*, as fuel thrown to the sacrificial fire. That hero, the archer, of mighty arm, in his mien resembling the king of elephants, has now entered the forest, attended by his wife and Lukshm*una*. Condemned to a forest residence by thee, at the request of Kikeyee, and suffering in the wood unforeseen distress, what other fate can await him ? How should they, destitute of wealth, tender, exiled at the very season of enjoyment, drag on their wretched lives feeding on fruits and roots ? Alas ! they are like the remaining boughs of a tree which has been devoured by elephants, or destroyed by the forest fire, before its fruit be perfected. Yet even now the happy season

अपीदानीं स कालः स्यान्मम शोकक्षयः शिवः ।
सभार्य्यं यत्सह भ्रात्रा पश्येयमिति राघवं । 10 ॥
श्रुत्वैवोपस्थितौ वीरौ कदायोध्या भविष्यति ।
यशस्विनी हृष्टजना सूच्छ्रितध्वजमालिनी । 11 ॥
कदा प्रेक्ष्य नरव्याघ्रावरण्यात्पुनरागतौ ।
भविष्यति पुरी हृष्टा समुद्र इव पर्व्वणि । 12 ॥
कदायोध्यां महाबाहुः पुरीं वीरः प्रवेक्ष्यति ।
पुरस्कृत्य रथे सीतां वृषभो गोवधूमिव । 13 ॥
कदा प्राणिसहस्राणि राजमार्गे ममात्मजौ ।
लाजैरवकरिष्यन्ति प्रविशन्तावरिन्दमौ । 14 ॥

may arrive, destroying all my sorrow, when I shall see Raghuva with his consort and his brother. When will this renowned city Uyodhya, hearing that the two heroes are arrived, be filled with gladness, and adorned with long trains of elevated flags? When will the city beholding these two great ones returned from the forest, be agitated with joy, like the sea at the new and full moon? When shall the valiant hero enter the city of Uyodhya preceded by Seeta in a chariot, as a bull by his consort the cow? When will thousands scatter sweetmeats,[1] in the streets, on my two sons, the subduers of their foes, entering Uyodhya adorned with beautiful ear-rings, and holding up

1 On times of rejoicing it is a custom of the Hindoos to throw parched rice after the person who is the cause of the rejoicing.

प्रविशन्तौ कदायोध्यां द्रक्ष्यामि शुभकुण्डलौ ।
उदग्रायुधनिस्त्रिंशौ सशृङ्गाविव पर्वतौ ॥ 15 ॥
कदा सुमनसः कन्या द्विजातीनां फलानि च ।
प्रदिशन्त्यः पुरीं हृष्टाः करिष्यन्ति प्रदक्षिणं ॥ 16 ॥
कदा परिणतो बुद्ध्या वयसा चामरप्रभः ।
अभ्युपैष्यति धर्म्मात्मा सुवर्ष इव लालयन् ॥ 17 ॥
निःसंशयं मया मन्ये पुरा वीर कदर्य्यया ।
यातुकामेषु वत्सेषु मातॄणां शातितास्तनाः ॥ 18 ॥
साहं गौरिव सिंहेन विवत्सा वत्सला कृता ।
कैकेय्या पुरुषव्याघ्र बालवत्सेव गौर्बलात् ॥ 19 ॥

their scimitars, as two mountains elevate their peaks? When shall the daughters of brahmuns, taking flowers and fruits, joyfully circumambulate the town? When will he, aged in understanding, yet of youth perrennial like the gods, that virtuous one, return, reviving us like a seasonable rain. O hero! my maternal tenderness pours itself forth on thee as the breasts of mothers exude milk, when their young ones will depart. Like a cow depriv-ed of her calf by a lion, am I, O chief of men, forcibly deprived of my offspring by Kikeyee. Possessed of an only son, endued with every accom-

न हि तावद्गुणैर्जुष्टं सर्व्वशास्त्रविशारदं।
एकपुत्त्रा विना पुत्त्रमहं जीवितुमुत्सहे। 20 ॥
न हि मे जीविते किञ्चित्सामर्थ्यमिह कल्पते।
अपश्यन्त्याः प्रियं पुत्त्रं लक्ष्मणञ्च महाबलं। 21 ॥
अयं हि मां दीपयतेऽद्य वह्निस्तनूजशोकप्रभवो महाहितः।
महीमिमां रश्मिभिरुत्तमप्रभो यथा निदाघे भगवान्दिवाकरः। 22 ।
इत्यार्षे रामायणे अयोध्याकाण्डे कौशल्याविलापो नाम चतुस्त्रिंश
स्सर्गः ॥

plishment, and eminent in all the shastras, I am unable to support life without him. Not beholding my beloved son, and the powerful Lukshmuna, I cannot sustain existence. I am this day consumed by the fierce fire of anguish for the offspring of my body, as the earth is scorched in the summer by the powerful rays of the god of day.

End of the thirty-fourth Section.

विलपन्तीन्तथा तान्तु कौशल्यां प्रमदोत्तमां ।
इदं धर्म्मे स्थिता धर्म्म्यं सुमित्रा वाक्यमब्रवीत् । १ ॥
तवार्य्ये सद्गुणैर्युक्तः स पुत्रः पुरुषोत्तमः ।
किन्ते विलपितेनैवं कृपणं रुदितेन वा ।
यस्तवार्य्ये गतः पुत्रस्त्यक्त्वा राज्यं महाबलः ।
साधु कुर्व्वन्महात्मानं पितरं सत्यवादिनं ।
शिष्टैराचरिते सम्यक् शश्वत्प्रेत्य फलोदये ।
रामो धर्म्मे स्थितः श्रेष्ठो न स शोच्यः कदाचन । २ ॥

SECTION XXXV.

While the excellent Koushulya was thus lamenting, the pious Soomitra addressed her in these instructive words, "O excellent one, from thy lamenting and weeping for thy son, the chief of men, endowed with every excellence, what advantage arises? O excellent one, thy son, that valiant one, who, abandoning the kingdom, is piously gone to fulfill the engagements of his great father, walking in the way trodden by the best of men, the way of eternal fame—this excellent Rama, can never be an object of grief. The

वर्त्तते चोत्तमां वृत्तिं लक्ष्मणोऽस्मिन् सदानघः।
दयावान् सर्व्वभूतेषु लाभस्तस्य महात्मनः। 3 ॥
अरण्यवासे यद्दुःखं जानन्त्येव सुखोचिता।
अनुगच्छति वैदेही धर्म्मात्मानं तवात्मजं। 4 ॥
कीर्त्तिभूतां पताकां यो लोके भ्रामयति प्रभुः।
धर्म्मः सत्यव्रतपरः किन्न प्राप्तस्तवात्मजः। 5 ॥
व्यक्तं रामस्य विज्ञाय शौचं माहात्म्यमुत्तमं।
न गात्रमंशुभिः सूर्य्यः सन्तापयितुमर्हति। 6 ॥
शिवः सर्व्वेषु कालेषु काननेभ्यो विनिःसृतः।
राघवं युक्तशीतोष्णः सेविष्यति सुखोऽनिलः। 7 ॥

sinless Lukshmuna, obsequious, existing in that great one, compassionate to all creatures, must enjoy the highest happiness. Videhee, worthy of felicity, fully acquainted with the troubles attending a forest residence, hath followed thy great son. Wilt not thou again obtain thy son, that great one, filling the earth with his fame, pious, and eminent in the observance of sacred vows? Knowing the acknowledged purity of Rama, the sun will not scorch him with his beams, and the refreshing zephyrs from the forest will attend him, producing an agreeable temperature, the cool moon embracing him at all times

प्रयान्तमनघं रात्रौ पितेवाभिपरिष्वजन् ।
रश्मिभिः संस्पृशन् शीतैश्चन्द्रमा ह्लादयिष्यति । 8 ॥
ददौ चास्त्राणि दिव्यानि यस्मै ब्रह्मा महौजसे ।
दानवेन्द्रहतं दृष्ट्वा तिमिध्वजसुतं रणे । 9 ॥
स शूरः पुरुषव्याघ्रः स्वबाहुबलमाश्रितः ।
असन्त्रस्तो ऽप्यरण्ये ऽसौ वेश्मनीव निवत्स्यति । 10 ॥
यस्येषुपथमासाद्य विनाशं यान्ति शत्रवः ।
कथं न पृथिवी तस्य शासने स्थातुमर्हति । 11 ॥
या श्रीः शौर्यं च रामस्य या च कल्याणसत्त्वता ।
निवृत्तारण्यवासः स क्षिप्रं राज्यमवाप्स्यति। 12 ॥

like a father, will refrigerate him, and fill him with pleasing sensations. That hero, chief of men, to whom Brumha,[1] pleased on seeing the son of Timidhwuja, the lord of the danuvas, slain in battle, gave the divine weapons, will, depending on the strength of his own arm, fearlessly dwell in the forest as in a palace. Why should not the earth be placed under his government, whose arrows formerly destroyed his enemies? Such beauty, heroism, good fortune, and substantial goodness belonging to Rama, shall he not, returning from the forest, speedily obtain the kingdom? He, who is the glory of the sun, —the fire of the fire, the fountain of all sovereignty,—the essence of prosperity,

1 The pundits say that by Bruhma here is meant Vishwamitra.

सुर्य्यस्यापि भवेत्सूर्य्यो ह्यग्नेरग्निः प्रभोः प्रभुः ।
श्रियाः श्रीश्च भवेदग्र्या कीर्त्त्याः कीर्त्तिः क्षमाक्षमा ॥ 13 ॥
दैवतं देवतानाञ्च भूतानां भूतसत्तमः ।
तस्य के ह्यगुणा देवि देशे वाप्यथ वा वने ॥ 14 ॥
पृथिव्या सह वैदेह्या श्रिया च पुरुषर्षभः ।
क्षिप्रं तिसृभिरेताभिः सह रामोऽभिषेक्ष्यते ॥ 15 ॥
दुःखजं विसृजत्यश्रु निष्क्रामन्तमुदीक्ष्य यं ।
अयोध्यायां जनः सर्व्वः शोकवेगसमाहतः ॥ 16 ॥
कुशचीरधरं वीरं गच्छन्तमपराजितं ।
सीतेवानुगता लक्ष्मी स्तस्य किन्नाम दुर्ल्लभं ॥ 17 ॥

—the origin of all fame,—the quintessence of forbearance,—the god of gods,—and the chief of beings! O queen, who can deprive him of his excellence, either at home or in the forest? He, for whom when departing, all the people of *Uyodha* beholding him with grief, poured forth tears of distress, shall speedily be installed in company with these three, the earth,[1] Videhee, and the goddess of prosperity. What is difficult to be obtained by that unconquered hero, who going to the forest has assumed the sage's habit, the sacred K*oo*sh*a*, when L*u*kshmee accompanies, even like Seeta, his own consort? What is difficult to him, whom L*u*kshm*u*n*a* precedes, holding a bow, and furnished with

1 The earth is esteemed a goddess by the Hindoos.

धनुर्ग्रहवरो यस्य बाणखड्गास्त्रभृत्स्वयं ।
लक्ष्मणो व्रजति ह्यग्रे तस्य किन्नाम दुर्लभं । 18 ॥
निवृत्तवनवासन्तं द्रष्टासि पुनरागतं ।
जहि शोकञ्च मोहञ्च देवि सत्यं ब्रवीमि ते । 19 ॥
शिरसा चरणावेतौ वन्दमानमनिन्दिते ।
पुनर्द्रक्ष्यसि कल्याणि पुत्रं चन्द्रमिवोदितं । 20 ॥
पुनः प्रविष्टं दृष्ट्वा तमभिषिक्तं महाश्रियं ।
समुत्स्रक्ष्यसि नेत्राभ्यां शीघ्रमानन्दजं जलं । 21 ॥
मा शोको देवि दुःखम्वा न रामे दृश्यतेऽशिवं ।
क्षिप्रं द्रक्ष्यसि पुत्रं त्वं ससीतं सहलक्ष्मणं ।

arrows, a scimitar, and other weapons? I tell thee the truth; thou shalt see him again returning; the period of his forest residence compleated. Therefore, O queen, abandon grief and distress. O thou happy one, whom no one can despise; thou shalt again see thy son, resembling the rising moon, bowing his head even to thy feet. Beholding him entering into the city, installed, and completely happy, tears of joy shall speedily flow from thine eyes. Grieve not, O goddess! be not troubled, inauspicious circumstances shall not befal Ram*a*. Soon shalt thou behold thy son, with Seeta and Lukshm*una*.

त्वया शेषो जनश्चायं समाश्वास्यो यतो ऽनघे ।
किमिदानीमिदं देवि करोषि हृदि विक्लवं । २२ ॥
नार्हा त्वं शोचितुं देवि यस्यास्ते राघवः सुतः ।
न हि रामात्परो लोके विद्यते सत्पथे स्थितः । २३ ॥
अभिवादयमानन्तं दृष्ट्वा ससुहृदं सुतं ।
मुदाश्रु मोक्ष्यसे क्षिप्रं मेघरेखेव वार्षिकी ।
पुत्रस्ते वरदः क्षिप्रमयोध्यां पुनरागतः ।
कराभ्यां मृदुपीनाभ्यां चरणौ पीडयिष्यति । २४ ॥
अभिवाद्य नमस्यन्तं शूरं ससुहृदं सुतं । ॥
मुदास्रैः प्रोक्ष्यसे पुत्रं मेघराजिरिवाचलं । २५ ॥

Inasmuch as this whole people is encouraged by thee, O sinless one, why then, O goddess, dost thou now distress thy own heart: O goddess, it becomes not thee to grieve, whose son is Raghuva; no one on earth is now walking in the path which Rama has chosen. Seeing thy son bowing to thy feet, together with his friend, thou wilt quickly pour forth torrents of joy, like the variegated cloud in the rainy season. Thy son bestowing blessings, having returned again to *U*yodhya, shall quickly press thy feet with his soft and tender hands. Him and his friends, bowing to thy feet, thou wilt bedew with tears as the clouds bedew the mountains." The amiable Soomitra, eminent in persua-

आश्वासयन्ती विविधैश्च वाक्यैर्वाक्योपचारैः कुशलानवद्या ।
रामस्य तां मातरमेवमुक्त्वा देवी सुमित्रा विरराम रामा ॥ २६ ॥
निशम्य तल्लक्ष्मणमातृवाक्यं रामस्य मातुर्नरदेवपत्न्याः ।
सद्यः शरीरे विननाश शोकः शरद्गतो मेघ इवाल्पतोयः ॥ २७ ॥
अनुरक्ता महात्मानं रामं सत्यपराक्रमं ।
अनुजग्मुः प्रयान्तन्तं वनवासाय मानवाः ॥ २८ ॥
निवर्त्तिते ऽतीव बलात्सुहृद्धर्म्मेण राजनि ।
नैव ते संन्यवर्त्तन्त रामस्यानुगता रथं ॥ २९ ॥
अयोध्यानिलयानां हि पुरुषाणां महायशाः ।
बभूव गुणसम्पन्नः पूर्णचन्द्र इव प्रियः ॥ ३० ॥

sion, having consoled the mother of Rama with these words ceased. Having heard the words of Soomitra the mother of Rama and the consort of the sovereign of men, felt her distress instantly depart, like a light autumnal cloud.

The people attached to the great and valiant Rama, followed him when departing to the forest residence. Though the king was brought back by force, in the hope of soon beholding his son again, the people did not return from following the chariot of Rama. That renowned accomplished one, in the estimation of the inhabitants of Uyodhya, was pleasant as the full orbed moon.

स याच्यमानः काकुत्स्थस्ताभिः प्रकृतिभिस्तदा ।
कुर्व्वाणः पितरं सत्यं वनमेवान्वपद्यत । 31 ॥
अवेक्षमाणः सस्नेहं चक्षुषा प्रपिबन्निव ।
उवाच रामः सस्नेहं ताः प्रजाः स्वाः प्रजा इव । 32 ॥
या प्रीतिर्बहुमानश्च मय्ययोध्यानिवासिनां ।
मत्प्रियार्थं विशेषेण भरते सा विधीयतां । 33 ॥
स हि कल्याणचारित्रः कैकेय्यानन्दवर्द्धनः ।
करिष्यति यथा वः प्रियाणि च हितानि च । 34 ॥
ज्ञानवृद्धो वयो बालो मृदुर्व्वीर्य्यगुणान्वितः ।
अनुरूपः स वो भर्त्ता भविष्यति भयापहः । 35 ॥

But the descendant of Kak*oo*tsth*a*, though solicited by the people, went forward to the wood, fulfilling his father's engagements. Ram*a*, affectionately beholding the people, and even drinking in the sight with his eyes, thus tenderly addressed them as though they had been his own children. "For my sake let that peculiar affection and respect be shewn to Bh*uruta*, which the inhabitants of *U*yodhya have shewn to me. The increaser of Kikeyee's joy, amiable in disposition, will promote your present and future happiness : aged in wisdom, though a child in years, mild, yet endowed with every heroic virtue, he, will nourish and preserve you from all fear, even like myself. He, appointed to the

स हि राजगुणैर्युक्तो युवराजः समीक्षितः ।
अपि चापि मया शिष्टैः कार्य्यं वो भर्त्तृशासनं । 36 ॥
न सन्तप्येद्यथा चासौ वनवासं गते मयि ।
महाराजस्तथा कार्य्यो मम प्रियचिकीर्षया । 37 ॥
यथा यथा दाशरथिर्द्धर्म्ममेवाश्रितो भवेत् ।
तथा तथा प्रकृतयो रामं पतिमकामयन् । 38 ॥
वाष्पेण पिहितं दीनं रामः सौमित्रिणा सह ।
चकर्षेव गुणैर्बद्धं जनं पुरनिवासिनं । 39 ॥
ते द्विजास्त्रिविधं वृद्धा ज्ञानेन वयसौजसा ।
वयः प्रकम्पशिरसो दूरादूचुरिदम्वचः । 40 ॥

coadjutorship, is endowed with every excellent quality for government, far beyond me; therefore is he worthy to govern you. When I am gone to the forest, you, desirous of pleasing me, so act toward that great prince as to occasion him no distress. It was, that the virtues inherent in the family of Dusha-rutha might continue to reside among them, that the people desired Rama to be their ruler." Thus Rama, with the son of Soomitra, by his great qualities, drew after him the inhabitants of the city, bound to himself, distressed and suffused with tears. The twice born, revered for wisdom and virtue, their heads trembling through age, from a distance thus called out; "Ho! ye swift and generous

वहन्ते जवना रामं भो भो जात्यास्तुरङ्गमाः ।
निवर्त्तध्वं न गन्तव्यं हिता भरतभर्त्तरि । 41 ॥
कर्णवन्ति हि भूतानि विशेषेण तुरङ्गमाः ।
यूयं तस्मान्निवर्त्तध्वं याचनां प्रतिवेदिता । 42 ॥
धर्म्मतः स विशुद्धात्मा वीरः शुभदृढव्रतः ।
उपवाह्यस्तु वो भर्त्ता नापवाह्यः पुराद्वनं । 43 ॥
एवमार्त्तप्रलापांस्तान् वृद्धान् प्रलपतो द्विजान् ।
अवेक्ष्य सहसा रामो रथादवततार ह । 44 ॥
पद्भ्यामेव जगामाथ ससीतः सहलक्ष्मणः ।
सन्निकृष्टपदन्यासो रामो वनपरायणः । 45 ॥

horses, drawing Rama, turn back, from regard to the lord of Bhuruta,—it is improper for you to proceed; all beings have perception, especially horses, therefore turn back at our request. The hero, steadily observant of his own vows, must be brought near, your master must not be carried from the city to the forest." Seeing the aged twice born afflicted, and lamenting thus, Rama descended immediately from the chariot. He, determined on residing in the forest, went with Seeta and Lukshmuna to meet them walking.

द्विजातीन् हि पदातींस्तान् रामश्चारित्रवत्सलः ।
न शशाक घृणा चक्षुः परिमोक्तुं रथेन सः । 46 ॥
गच्छन्तमेव तं दृष्ट्वा रामं सम्भ्रान्तमानसाः ।
ऊचुः परमसन्तप्ता रामं वाक्यमिदं द्विजाः । 47 ॥
ब्राह्मण्यं कृत्स्नमेतत्त्वां ब्रह्मण्यमनुगच्छति ।
द्विजस्कन्धाधिरूढास्त्वामग्नयोऽप्यनुयान्त्यमी । 43 ॥
वाजपेयसमुत्थानि छत्राण्येतानि पश्य नः ।
पृष्ठतोऽनुप्रयातानि मेघानिव जलात्यये । 49 ॥
अनवाप्तातपत्रस्य रश्मिसन्तापितस्य ते ।
एभिश्छायां करिष्यामः स्वैश्छत्रैर्वाजपेयकैः । 50 ॥

on foot. Rama, with tender mind, and eyes filled with pity, was unable, though in the chariot, to disengage himself from the aged twice born, who were on foot. The twice born, astonished and deeply grieved, thus addressed Rama, "This whole cast of brahmuns follow thee devoted to Bruhma ; and these sacred fires mounted on the shoulders of the twice born likewise follow thee. Behold the umbrellas, signs of our having performed the Vaja-peya,[1] elevated and following behind us, like clouds when the rainy season is past. Thee, unprotected by an umbrella, and exposed to the rays of the sun, we will overshadow with these emblems of our having performed the Vaja-peya. Our

1 This is a peculiar act of worship; those who have performed it are from that time entitled to be attended, like kings, with a white umbrella.

या हि नः सततं बुद्धिर्वेदमन्त्रानुसारिणी ।
त्वत्कृते सा कृता वत्स वनवासानुसारिणी ।
हृदयेष्ववतिष्ठन्ते वेदा ये नः परं धनं ।
वत्स्यन्त्यपि गृहेष्वेव दाराश्चारित्ररक्षिताः । 51 ॥
पुनर्न निश्चयः कार्य्यस्त्वद्गतौ सुकृता मतिः ।
त्वयि धर्म्मव्यपेक्षे तु किं स्याद्धर्म्मपथे स्थितं । 52 ॥
याचितो नो निवर्त्तस्व हंसशुक्लशिरोरुहैः ।
शिरोभिर्निभृताचारमहीपतनपांशुलैः । 53 ॥
वहूनां वितता यज्ञा द्विजानां य इहागताः ।
तेषां समाप्तिरायत्ता तव वत्स निवर्त्तने । 54 ॥

minds, always devoted to the vedas and muntras are now, on thy account, set upon departing to the forest. The vedas, our supreme riches, are in our hearts, and our consorts, chaste in disposition, are at home in our houses. There is no need for farther resolving, our minds are determined on accompanying thee. If thou disregard the rules of duty[1] who will observe them? Requested by us, whose heads are covered with locks, white as the snowy duck, and who, are incessantly bowing our heads to the dust, it becomes thee to return. The sacrifices of these numerous twice born are begun: O beloved one, they will be accomplished by thy return. All beings, moving and fixed are devoted to thee: pity those supplicating thee.

1 Viz. The duty of implicit obedience to the command of a brahmun.

भक्तिमन्तीह भूतानि जङ्गमाजङ्गमानि च ।
याचमानेषु तेषु त्वं भक्तिं भक्तेषु दर्शय । 55 ॥
अनुगन्तुमशक्तास्त्वां मूलैरुद्धतवेगिनः ।
उन्नता वायुवेगेन विक्रोशन्तीव पादपाः । 56 ॥
निश्चेष्टाहारसञ्चारा वृक्षैकस्थाननिष्ठिताः ।
पक्षिणो ऽपि प्रयाचन्ते सर्व्वभूतानुकम्पनं । 57 ॥
एवं विक्रोशतां तेषां द्विजातीनां निवर्त्तने ।
ददृशे तत्र तमसा वारयन्तीव राघवं । 58 ॥
ततः सुमन्त्रो ऽपि रथाद्विमुच्य श्रान्तान् हयान् सम्परिवर्त्य शीघ्रं ।
पीतोदकांस्तोयपरिप्लुताङ्गानचारयद्वै तमसाविदूरे । 59 ॥
इत्यार्षे रामायणे तमसासन्दर्शनो नाम पञ्चत्रिंशत्तमः सर्गः ।

These trees prevented by their roots from following thee, weep after thee, bowing to the force of the wind. The birds, neglecting their food, remain fixed in one place, supplicating thee, beloved by all creatures." Then the *Tumusa* now appeared, prohibiting *Raghuva*, as if to turn him back at the request of the twice born, thus weeping aloud. *Soomuntra* having loosed the weary horses from the chariot, they immediately drinking and rolling themselves in the dust, plunged into the flood, and began to feed on the banks of the *Tumusa*.

End of the thirty-fifth Section.

ततस्तु तमसातीरं रम्यमाश्रित्य राघवः ।
सीतामुद्वीक्ष्य सौमित्रिमिदं वचनमब्रवीत् । १ ॥
इयमद्य निशा पूर्वा सौमित्रे प्रस्थिता वनं ।
वनवासस्य भद्रन्ते न चोत्कण्ठितुमर्हसि । २ ॥
पश्य शून्यान्यरण्यानि रुदन्तीव समन्ततः ।
यथा निलयमायद्भिर्निलीनानि मृगद्विजैः । ३ ॥
अद्यायोध्या तु नगरी राजधानी पितुर्मम ।
सस्त्रीपुंसा गतानस्माञ्छोचिष्यति न संशयः । ४ ॥

SECTION XXXVI.

Raghuva having fixed on a pleasant lodging on the banks of the Tumusa, viewing Seeta, thus addressed the son of Soomitra: "Salutation to thee: this is the first night of our lodging in the wood; be not distressed at the thought of residing in the forest. Behold the desert woods, resounding on every side as if weeping, filled with deer, and birds returning home. Doubtless Uyodhya, the royal residence of my father, together with its inhabitants, bemoans us, departed from it. These, O chief of men, attached to us by many

अनुरक्ता हि मनुजा राजानं बहुभिर्गुणैः ।
त्वाञ्च माञ्च नरव्याघ्र शत्रुघ्नभरतौ तथा । ५ ॥
पितरञ्चानुशोचामि मातरञ्च यशस्विनीं ।
अपि नान्धौ भवेतां नौ रुदन्तौ तावभीक्ष्णशः । ६ ॥
भरतः खलु धर्म्मात्मा पितरं मातरञ्च मे ।
धर्म्मार्थकामसहितैर्वाक्यैराश्वासयिष्यति । ७ ॥
भरतस्यानृशंसत्वं सञ्चिन्त्याहं पुनः पुनः ।
नानुशोचामि पितरं मातरञ्च महाभुज । ८ ॥
त्वया कार्य्यं नरव्याघ्र मामनुव्रजता कृतं ।
अन्वेष्टव्या हि वैदेह्या रक्षणार्थं सहायता । ९ ॥

good qualities, bewail the king and thee and me, and even Shu*tru*ghn*a* and Bh*u*ru*ta*. I bemoan my father and my renowned mother, perhaps blind with incessant weeping. Yet Bh*u*ru*ta*, the pious, will doubtless console my father and mother with pious and profitable counsel. O valiant one, repeatedly reflecting on the goodness of Bh*u*ru*ta*, I will forbear to bewail them. O chief of men, thou hast done well in following me; otherwise I should have had occasion for great solicitude respecting Videhee. I will spend this night,

अद्भिरेव हि सौमित्रे वसाम्यद्य निशामिमां ।
एतद्धि रोचते मह्यं वन्येऽपि विविधे सति । 10 ॥
एवमुक्त्वा तु सौमित्रिं सुमन्त्रमपि राघवः ।
अप्रमत्तस्त्वमश्वेषु भव सौम्येत्युवाच ह । 11 ॥
सोऽश्वान् सुमन्त्रः संयम्य सूर्येऽस्तं समुपागते ।
प्रभूतयवसान्कृत्वा बभूव प्रत्यनन्तरः । 12 ॥
उपास्य तु शिवां सन्ध्यां दृष्ट्वा रात्रिमुपागतां ।
रामस्य शयनञ्चक्रे सूतः सौमित्रिणा सह । 13 ॥
तां शय्यां तमसातीरे वीक्ष्य वृक्षदलैः कृतां ।
रामः सौमित्रिणा सार्द्धं सभार्यः संविवेश ह । 14 ॥

O son of *Soomitra*, in feeding only on water; this is my choice, although there is plenty of wild productions." Having spoken thus to the son of *Soomitra*, he said to *Soomuntra*, " O eminent one, be attentive to the horses." He, the sun being set, having fastened them and given them plenty of fodder, returned again to *Rama*. After performing their auspicious evening duties, the charioteer with the son of *Soomitra*, on the approaching night, prepared a bed for *Rama*. Seeing the bed, on the banks of the *Tumusa*, made with the leaves of trees, *Rama* retired, with his spouse and the son of *Soomitra*. His

सभार्य्यं सम्प्रसुप्तन्तु भ्रातरं प्रेक्ष्य लक्ष्मणः ।
कथयामास सूताय रामस्य विविधान् गुणान् । 15 ॥
जाग्रतो ह्येव तां रात्रिं सौमित्रेरुदितो रविः ।
सूतस्य तमसातीरे रामस्य ब्रुवतो गुणान् । 16 ॥
गोकुलाकुलतीरायास्तमसाया विदूरतः ।
अवसत्तत्र तां रात्रिं रामः प्रकृतिभिः सह । 17 ॥
उत्थाय च महातेजाः प्रकृतीस्ता निशाम्य च ।
अब्रवीद्भ्रातरं रामो लक्ष्मणं पुण्यलक्षणं । 18 ॥
अस्मद्व्यपेक्षान् सौमित्रे निरपेक्षान् गृहेष्वपि ।
वृक्षमूलेषु संसुप्तान् पश्य लक्ष्मण साम्प्रतं । 19 ॥

brother with his consort being fast asleep, Lukshmuna related to the charioteer the various excellencies of Rama. The night having passed away, the sun now arose on the waking Lukshmuna and the charioteer, conversing about the exellencies of Rama, on the banks of the Tumusa.

In this manner, on the banks of the Tumusa, covered with herds of cows, did Rama with the people spend that night. The great Rama rising and seeing the people quiet, said to his brother Lukshmuna, of distinguished virtue, " O Son of Soomitra, behold those people, careful for us and inattentive to their own houses, locked in the arms of sleep, at the roots of the trees, O

यथैते नियमं पौराः कुर्व्वन्त्यस्मन्निवर्त्तने ।
अपि प्राणान्न्यसिष्यन्ति न तु त्यक्ष्यन्ति निश्चयं । 20 ॥
यावदेव तु संसुप्तास्तावदेव वयं लघु ।
रथमारुह्य गच्छामः पन्थानमकुतोभयं । 21 ॥
अतो भूयो ऽपि नेदानीमिक्ष्वाकुपुरवासिनः ।
स्वपेयुरनुरक्ता मां वृक्षमूलेषु संश्रिताः । 22 ॥
पौरा ह्यात्मकृताद्दुःखाद्विप्रमोच्या नृपात्मजैः ।
न तु खल्वात्मना योज्या दुःखेन पुरवासिनः । 23 ॥
अब्रवील्लक्ष्मणो रामं साक्षाद्धर्म्ममिव स्थितं ।
रोचते मे तथा प्राज्ञ क्षिप्रमारुह्यतामिति । 24 ॥

Lukshmuna, as these citizens, vowing to bring us back, will never leave us while their lives remain, let us, while they are asleep, gently mounting the chariot, depart without fear, even whilst the inhabitants of the city of *Ikshwakoo*, so strongly at tached to me, remain sleeping beneath these trees. Why should the citizens, free from trouble of their own, be overwhelmed with the distress of the king's sons?" *Lukshmuna* replied to *Rama*, as to virtue itself present before him : " It is agreeable to me, O wise one, let us mount immediately. *Rama* then said to the charioteer, " Speedily prepare the chariot : I

अथ रामोऽब्रवीत्सूतं शीघ्रं संयुज्यतां रथः ।
गमिष्यामि ततोऽरण्यं गच्छ शीघ्रमितः प्रभो । 25 ॥
सूतस्ततः सन्त्वरितः स्यन्दनन्तैर्हयोत्तमैः ।
योजयित्वा तु रामस्य प्राञ्जलिः प्रत्यवेदयत् । 26 ॥
अयं युक्तो महाबाहो रथस्ते रथिनाम्वर ।
त्वरयारोह भद्रन्ते ससीतः सहलक्ष्मणः । 27 ॥
तं स्यन्दनमधिष्ठाय राघवः सपरिच्छदः ।
शीघ्रगामाकुलावर्त्तां तमसामतरन्नदीं । 28 ॥
स सन्तीर्य्य महाबाहुः श्रीमान् शिवमकण्टकं ।
प्रापद्यत महामार्गमभयं भयदर्शिनां । 29 ॥

will go immediately to the forest; let us instantly depart from hence." The charioteer, speedily harnessing the excellent horses, and yoking them to the chariot, with joined hands, said to Ram*a*: "O valiant one, the chariot is now ready; happiness attend thee; mount quickly, with Seeta and L*u*kshm*u*n*a*." Ragh*uva*, placing his arms in the chariot, mounted, and speedily passed over the rapid T*u*m*u*sa, abounding with eddies. The valiant and generous one, having passed the river, went on with ease in the large road, safe to the most timorous. Previously to this, Ram*a*, to elude the search of the people, had said to S*oo*m*u*ntr*a*, "O charioteer, ascending the chariot, turn

मोहनार्थाय पौराणां सूतं रामो ऽब्रवीद्वचः ।
उदङ्मुखः प्रयाहि त्वं रथमास्थाय सारथे । ३० ॥
मुहूर्त्तं त्वरितं गत्वा निवर्त्तय रथं पुनः ।
प्रत्यागम्य च रामस्य स्यन्दनं प्रत्यवेदयत् । ३१ ॥
तौ सम्प्रयुक्तन्तु रथं समास्थितौ तदा ससीतौ रघुवंशवर्द्धनौ ।
प्रचोदयास ततस्तुरङ्गमान् ससारथिर्येन पथा तपोवनं । ३२ ॥
ततः समास्थाय रथं महारथः स सारथिर्दाशरथिर्वनं ययौ ।
उदङ्मुखं तन्तु रथञ्चकार स प्रयाणमाङ्गल्यनिमित्तदर्शनात् । ३३ ॥
इत्यार्षे रामायणे अयोध्याकाण्डे तमसातीरनिवासो नाम षट्त्रिंशः सर्गः ॥

toward the north." Having for a short space driven with celerity, he stopping, turned the chariot, and told Rama. The two increasers of the family of Rughoo being seated with Seeta, the charioteer drove on from thence in the direct road to the forest. Thus the great son of Dusha-rutha, in the chariot, proceeded with the charioteer to the forest, turning the chariot to the north at the appearance of auspicious omens.

End of the thirty-sixth Section.

प्रभातायान्तु शर्व्वर्य्यां पौरास्ते राघवं विना ।
शोकोपहतनिश्चेष्टा बभूवुर्हतचेतसः । १ ॥
शोकजाश्रुपरिद्यूना वीक्षमाणास्ततस्ततः ।
आलोकमपि रामस्य न पश्यन्ति स्म दुःखिताः । २ ॥
ते विषादार्त्तवदना रहितास्तेन धीमता ।
कृपणाः करुणावाचो वदन्ति स्म मनीषिणः । ३ ॥
धिगस्तु खलु निद्रान्तां ययापहृतचेतनाः ।
नाद्य पश्यामहे रामं पृथूरस्कं महाभुजं । ४ ॥

SECTION XXXVII.

In the morning, missing Raghuva, the citizens, overwhelmed with distress, stood motionless as if beside themselves. Bathed in tears of grief, they, afflicted, looked every way, but were unable to discern any trace of Rama. Bereft of that wise one, they, wretched, their faces pale with trouble, uttered this piteous exclamation: "Cursed be the sleep by which our reflection was taken away: The full-chested and mighty Rama we shall not behold this day. Why has the valiant Rama, whose actions are never in vain, leaving

कथं रामो महाबाहुः स तथा वितथक्रियः ।
भक्तं जनमभित्यज्य प्रवासं तपसो गतः । 5 ॥
यो नः सदा पालयति पिता पुत्रानिवौरसान् ।
कथं रघूणां स श्रेष्ठस्त्यक्त्वा नो विपिनं गतः । 6 ॥
इहैव निधनं यामो महाप्रस्थानमेव वा ।
रामेण रहितानां नः किमर्थं जीवितं हितं । 7 ॥
सन्तिशुष्काणि काष्ठानि प्रभूतानि महान्ति च ।
तैः प्रज्वाल्य चितां सर्व्वे प्रविशामोऽथवा वयं । 8 ॥
किं वक्ष्यामो महाबाहुरनसूयः प्रियम्वदः ।
नीतः स राघवोऽस्माभिरिति वक्तुं कथं क्षमं । 9 ॥

his devoted friends, departed to the residence of the devout sages? Why has the chief of the race of R*ugh*oo, he who constantly nourished us, as a father nourisheth his children, left us for the sake of going to the forest? We will now starve ourselves to death,[1] or set off on the great journey.[2] What advantage is life when bereft of Ram*a*? Here are many large logs of dry wood; with them forming a funeral pile, let us all enter the fire. What shall we say (on our return?) Can we say we have accompanied the valiant, undetracting, and affable Ragh*uva* to the wood? How are we able to say this? The

1 This suicide, called prayop*u*vesh*a*, is thus performed. The person having formed his resolution, repeats a s*u*nk*u*lp*a* or portion of the ved*a*, by which he devotes himself, and then refusing all sustenance sets or stands in one posture till he dies.

2 This is called m*u*ha-pr*u*sthan*a*. The person who makes this vow of travelling north repeats a sunk*u*lp*a* or portion of the ved*a*, and then journeys toward the north till he dies.

सा नूनं नगरी दीना दृष्ट्वास्मान्राघवं विना ।
भविष्यति निरानन्दा सस्त्रीबालवयोधिका । 10 ॥
निर्यातास्तेन वीरेण सह नित्यं महात्मना ।
विहीनास्ते न च पुनः कथं द्रक्ष्याम तां पुरीं । 11 ॥
इतीव बहुधा वाचो बाहुमुद्यम्य ते जनाः ।
विलपन्ति स्म दुःखार्त्ता हृतवत्सा इवाग्र्यगाः । 12 ॥
ततो मार्गानुसारेण गत्वा किञ्चित्ततः क्षणं ।
मार्गनाशाद्विषादेन महता समभिप्लुताः । 13 ॥
रथस्य मार्गनाशेन न्यवर्त्तन्त मनस्विनः ।
किमिदं किं करिष्यामो दैवेनोपहता इति ।

wretched city, with the women, the children, and the aged, seeing us return without Raghuva, will be deprived of every joy. How shall we, who came out with that hero, ever great, again behold the city without him?" Thus the people lamented with uplifted hands, being distressed, as cows bereft of their young. Following, for a little way, the track of the chariot, on its disappearing, they were overwhelmed with grief. Missing the track of Rama's chariot, the eager citizens returned, saying, "What is this! Smitten thus by fate; what shall we do?" Then by the way in which they

तदा यथा गतेनैव मार्गेणाक्लान्तचेतसः। 14 ॥
अयोध्यामगमन् सर्व्वे पुरीं व्यथितसज्जनां।
आलोक्य नगरीन्ताञ्च क्षयव्याकुलमानसाः।
अवर्त्तयन्त तेऽश्रूणि नयनैः शोकपीडितैः। 15 ॥
एषा रामेण नगरी रहिता नातिशोभते।
आपगा गरुडेनेव ह्रदादुद्धृतपन्नगा। 16 ॥
चन्द्रहीनमिवाकाशं तोयहीनमिवार्णवं।
अपश्यन्त हतानन्दं नगरन्ते विचेतसः। 17 ॥
ते तानि वेश्मानि महाधनानि दुःखेन दुःखोपहता विशन्तः।
नैव प्रजग्मुः स्वजनं परम्वा निरीक्षमाणाः प्रविनष्टहर्षाः। 18 ॥

came, they returned to *Uyodhya*, the city filled with the distress of the good. Viewing the city, they, dispirited with grief, and undecided about going home, poured forth torrents of tears, thus lamenting; "This city, bereaved of Ram*a*, has no more charms; it resembles a lake stripped by *Guroora* of all its inhabitants. As the sky bereft of the moon, or the sea destitute of water; so did the city now bereft of joy appear to these distracted people. Smitten with grief, at length entering the magnificent houses, and beholding either their own families or those of others, they went not near them, all delight in

तेषामेवं विषसानां पीडितानामतीव च ।
वाष्पविप्लुतनेत्राणां सशोकानां मुमूर्षया ।19 ॥
अपि गम्यनिवृत्तानां रामं नगरवासिनां ।
उद्गतानीव सत्वानि बभूवुरमनस्विनां ।20 ॥
स्वं स्वं निलयमागम्य पुत्रदारैः समावृताः ।
अश्रूणि मुमुचुः सर्व्वे वाष्पेण पिहिताननाः ।21 ॥
न चाहृष्यन्न चामोदन् वणिजो न प्रसारयन् ।
न चाशोभन्त पण्यानि नापचन् गृहमेधिनः ।22 ॥
नष्टदृष्ट्वा नाभ्यनन्दन् विपुलम्वा धनागमं ।
पुत्रं प्रथमजं लब्ध्वा जननी नाभ्यनन्दत ।23 ॥

them being destroyed. Thus afflicted, those who had returned from accompanying Rama, their eyes running down with tears, were ready to desire death: life appeared withdrawn from them. Going, drenched in tears, to their own houses, they, when surrounded by their families, burst out afresh. None rejoiced, none were cheerful; the merchants exposed not their wares, the market stalls were entirely empty, the householders prepared not their daily food; none rejoiced at finding lost goods, nor at the increase of wealth; nor did they even rejoice on obtaining a first born son: Weeping

गृहे गृहे रुदन्त्यश्च भर्त्तारं गृहमागतं ।
व्यगर्हयन्त दुःखार्त्ता वाग्भिस्तोत्रैरिव द्विपान् । 24 ॥
किन्नु तेषां गृहैः कार्य्यं किन्दारैः किन्धनेन वा ।
पुत्रैर्व्वापि सुखैर्व्वापि ये न पश्यन्ति राघवं । 25 ॥
एकः सत्पुरुषो लोके लक्ष्मणः सह सीतया ।
यो ऽनुगच्छति काकुत्स्थं रामं परिचरन् वने । 26 ॥
आपगाः कृतपुण्यास्ताः पद्मिन्यश्च सरांसि च ।
येषु यास्यति काकुत्स्थो विगाह्य सलिलं शुचि । 27 ॥
शोभयिष्यन्ति काकुत्स्थमटव्यो रम्यकाननाः ।
आपगाश्च महानूपाः सानुमन्तश्च पर्व्वताः ।

was in every house, the husbands, who had returned home, full of distress, were tormented by their wives as elephants by the *Unkoosha*. "Of what value (exclaimed they) are houses, or wealth, or children, or pleasure, to those who do not behold Raghuva? There is one holy man in the world, Lukshmuna, descended from Kakootstha, who with Seeta has followed Rama to the forest. Blessed are the rivers, the pools, and the collected waters filled with nymphas, which that sacred one, entering to bathe, shall purify. The forest abounding with beautiful groves, the rivers, the lakes, and

काननम्वापि शैलम्वा यं रामो ऽनुगमिष्यति ।
प्रियातिथिमिव प्राप्तं नैनं शक्ष्यन्त्यनर्च्चितुं । २८ ॥
विचित्रकुसुमापीडा बहुमञ्जरिधारिणः ।
राघवं दर्शयिष्यन्ति नगा भ्रमरशालिनः । २९ ॥
अकाले चापि मुख्यानि पुष्पाणि च फलानि च ।
दर्शयिष्यन्त्यनुक्रोशाद्गिरयो राममागतं । ३० ॥
प्रस्रविष्यन्ति तोयानि विमलानि महीधराः ।
विदर्शयन्तो विविधान् भूयश्चित्रांश्च निर्झरान् । ३१ ॥
पादपाः पर्व्वताग्रेषु रमयिष्यन्ति राघवं ।
यत्र रामो भयं नात्र नास्ति तत्र पराभवः । ३२ ॥

the mountains with their verdant ledges, will be adorned by the presence of Rama. The groves and the mountains to which Rama shall resort will be unable to forbear honoring him as a most beloved guest. Laden with various blossoms and spikes of flowers, and covered with humming bees, the trees will point out Rama to each other. The mountains, through compassion, will exhibit to their visitor, Rama, beautiful flowers and fruits, even out of the due season. The mountains displaying their varied cataracts will pour forth pure waters; the trees on the brows of the mountains will yield delight to Raghuva. Where Rama is, thence is fear banished; no one will there be overcome.

स हि शूरो महाबाहुः पुत्त्रो दशरथस्य च ।
पुरा भवति नो दूराद्नुगच्छाम राघवं । 33 ॥
पादच्छाया सुखं भर्त्तुस्तादृशस्य महात्मनः ।
स हि नाथो जनस्यास्य स गतिः स परायणः । 34 ॥
वयं परिचरिष्यामः सीतां यूयञ्च राघवं ।
इति पौरस्त्रियो भर्त्तॄन्दुःखार्त्तास्तत्तदब्रुवन् । 35 ॥
युष्माकं राघवो ऽरण्ये योगक्षेमं विधास्यति ।
सीता नारी जनस्यास्य योगक्षेमं करिष्यति । 36 ॥
को ऽन्वनेनाप्रतीतेन सोत्कण्ठितजनेन च ।
सम्प्रीयेत मनोज्ञेन वासेन हृतचेतसा । 37 ॥

That hero, of powerful arms, the son of *Dusha-rutha,* is even now before us at a distance : let us follow Ragh*uva.* There is happiness, under the shadow of the feet of such a magnanimous lord. He is a protector of his people ; an asylum; a sure refuge. Let us attend on Seeta, and ye (husbands) on Ragh*uva*." Thus spake the distressed female inhabitants of the city to their husbands, adding "Ragh*uva* will assure felicity to you in the wilderness, and Seeta to the females. Who can be happy in this contemptible, disgusting, and wretched place, filled with unhappy persons? If Kikeyee seize on this

कैकेय्या यदि चेद्राज्यं स्याद्धर्म्म्यमनाथवत् ।
न हि नेा जीवितेनार्थः कुतः पुत्त्रैः कुतेा धनैः । ३८ ॥
यया पुत्त्रश्च भर्त्ता च त्यक्तेा चैश्वर्य्यकारणात् ।
कं सा परिहरेदन्यं कैकेयी कुलपांसनी । ३९ ॥
कैकेय्या न वयं राज्ये भृतका हि वसेमहि ।
जीवन्त्या जातु जीवन्त्यः पुत्त्रैरपि शपामहे । ४० ॥
या पुत्त्रं पार्थिवेन्द्रस्य प्रवासयति निर्घृणा ।
कस्तां प्राप्य सुखं जीवेदधर्म्मां दुष्टचारिणीं । ४१ ॥
उपद्रुतमिदं सर्व्वमनालम्भमनायकं ।
कैकेय्यास्तु कृते सर्व्वं विना समुपयास्यति । ४२ ॥

guilty and forlorn kingdom, of what value will our lives be? What enjoyment can we have in children or in wealth? What will not the base Kikeyee do, who has forsaken her own son and her husband for the sake of grandeur? We swear by our children, that while we live, we will never, nourished by her, dwell in the kingdom of Kikeyee. Who can dwell in happiness near that ungodly and wicked wretch, who without pity exiled the son of the king? For the sake of Kikeyee every kind of destruction will come upon this oppressed, defenceless country, destitute of any one to administer justice. The

न हि प्रव्रजिते रामे जीविष्यति महीपतिः ।
मृते दशरथे व्यक्तं विलोपस्तदनन्तरं ।43 ॥
ते विषं पिबतालोड्य क्षीणपुण्याः सुदुःखिताः ।
राघवम्वानुगच्छध्वमश्रुतिम्वापि गच्छत ।44 ॥
मिथ्याप्रव्रजितो रामः सभार्य्यः सहलक्ष्मणः ।
भरते सन्निबद्धाः स्म सौनिके पशवो यथा ।45 ॥
पूर्णचन्द्राननः श्यामो गूढजत्रुररिन्दमः ।
आजानुबाहुः पद्माक्षो रामो लक्ष्मणपूर्व्वजः ।
पूर्व्वाभिभाषी मधुरः सत्यवादी महाबलः ।
सौम्यश्च सर्व्वलोकस्य चन्द्रवत्प्रियदर्शनः ।

king will not survive Ram*a*'s exile, and D*u*sh*a*-r*u*th*a* being dead, all will be involved in ruin. Your former meritorious deeds being exhausted, and yourselves sunk in distress, have recourse to poison, or go with Ragh*u*v*a*, or escape to some other place, where the name of Kikeyee is not heard. Ram*a*, with his consort, and L*u*kshm*u*n*a*, are exiled to the forest under a false pretence; and we are bound to Bh*u*r*u*t*a* as victims to the stake. Assuredly this chief of men, powerful as an inebriated elephant, whose face resembles the full moon, whose color is blue, who has deeply auspicious tokens, the subduer

नूनं पुरुषशार्दूलो मत्तमातङ्गविक्रमः ।
शोभयिष्यत्यरण्यानि विचरन् स महारथः । 46 ॥
तास्तथा विलपन्त्यस्तु नगरे नागराः स्त्रियः ।
चुक्रुशुर्दुःखसन्तप्ता मृत्योरिव भयागमे । 47 ॥
इत्येवं विलपन्तीनां स्त्रीणां वेश्मसु राघवं ।
जगामास्तं दिनकरो रजनी चाभ्यवर्त्तत । 48 ॥
नष्टज्वलनसम्पाता प्रशान्ताध्यायसत्कथा ।
तिमिरेणानुलिप्तञ्च तदा सा नगरी बभौ । 49 ॥
उपशान्तवणिक्पण्या नष्टहर्षा निराश्रया ।
अयोध्या नगरी चासीन्नष्टतारमिवाम्बरं । 50 ॥

of his enemies, whose arms extend to his thighs, the lotos-eyed Rama, the elder brother of Lukshmuna, will fearless wander adorning the woods and forests." The city dames, thus lamenting, deeply distressed, wept as at the approach of death: At the distress of these women thus bewailing Rama, the lord of day retired, and the night arrived. The city now appeared destitute of burnt oblations; universal silence succeeded to reading and virtuous conversation; the whole was enveloped in darkness. The city of *Uyodhya*, its market stalls quiet, its joys smitten, without a helper, resembled the sky

तदा स्त्रियो रामनिमित्तमातुरा यथा सुते भ्रातरि वा विवासिते ।
विलप्य दीना रुरुदुर्विचेतसः सुतैर्हि तासामधिकोऽपि सोऽभवत् ५१ ।
प्रशान्तगीतोत्सवनृत्यवादिनी विभ्रष्टहर्षा पिहितापणोदया ।
तदा ह्ययोध्या नगरी बभूव सा महार्णवः संक्षयितोदको यथा ५२ ।
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे नगरस्त्रीविलापो नाम ।
सप्तत्रिंशत्तमः सर्गः ॥

when destitute of stars. The women distressed, lamenting for *Rama* as for a son or brother, wept aloud, overcome with their feelings, he being dearer to them than even their own sons. Thus the city of *Uyodhya*, bereft of song, of publick rejoicings, of music, and the dance, deprived of joy and of all motion, resembled the ocean with its waters completely dried up.

End of the thirty-seventh Section.

रामो ऽपि रात्रिशेषेण तेनैव महदन्तरं ।
जगाम पुरुषव्याघ्रः पितुराज्ञामनुस्मरन् । १ ॥
तथैव गच्छतस्तस्य व्यपायाद्रजनी शिवा ।
उपास्य तु शिवां सन्ध्यां विषयान्त्यगाहत । २ ॥
ग्रामान् विकृष्टसीमान्तान् पुष्पितानि वनानि च ।
पश्यन्नतिययौ शीघ्रं शनैरिव हयोत्तमैः ।
शृण्वन् वाचो मनुष्याणां ग्रामसम्वासवासिनां ।
राजानं धिग्दशरथं कामस्य वशमास्थितं । ३ ॥

SECTION XXXVIII.

Rama, chief of men, keeping in mind his father's command, had by the end of the night gone far from the place (where he slept.) Thus the happy night of him journeying, passed away, and he saluted the pleasant morning, departing from all his earthly possessions. Viewing the villages, cultivated to their extreme borders, and the forest loaded with flowers, he, drawn by the excellent horses, passed on, swift as a winged shaft, while he heard the words of the people of the villages and hamlets thus conversing: " Curse on king Dusha-rutha subjected by his concupiscence. Ah! Kikeyee, rendered

हा नृशंसाद्य कैकेयी पापा पापानुबन्धिनी ।
तीक्ष्णा सम्भिन्नमर्य्यादा तीक्ष्णकर्म्मणि वर्त्तते । 4 ॥
या पुत्रमीदृशं राज्ञः प्रवासयति धार्म्मिकं ।
वनवासे महाप्राज्ञं सानुक्रोशं जितेन्द्रियं । 5 ॥
कथं नाम महाभागा सीता जनकनन्दिनी ।
सदा सुखेष्वभिरता दुःखान्यनुभविष्यति । 6 ॥
अहो दशरथो राजा निःस्नेहः स्वसुतम्प्रति ।
प्रजानामनघं रामं परित्यक्तुमिहेच्छति । 7 ॥
एता वाचो मनुष्याणां ग्रामसम्वासवासिनां ।
शृण्वन्नतिययौ वीरः कोशलात्कोशलेश्वरः । 8 ॥

famous by iniquity, devoted to wickedness, keen after grandeur, and lost to every sense of honour, is engaged to day in a severe business; she, who expels to a forest such a prince, virtuous, wise, compassionate, and self subdued! How will Seeta, the daughter of J*unuka*, always accustomed to ease, sustain these hardships! Astonishing! King D*usha-rutha*, devoid of tenderness for his own son, desires to abandon Ram*a*, sinless among mortals." Hearing these words of the inhabitants of the villages, the hero, the lord of Kosh*u*la, hastened from them. Then crossing the river

ततो वेदश्रुतिं नाम शिववारिवहां नदीं ।
उत्तीर्य्याभिमुखं प्रायादगस्त्याध्युषितां दिशं । 9 ॥
गत्वा तु सुचिरं कालं ततः शीतवहां नदीं ।
गोमतीं गोयुतानूपामतरत्सागरङ्गमां । 10 ॥
गोमतीञ्चाप्यतिक्रम्य राघवः शीघ्रगैर्हयैः ।
मयूरहंसाभिरुतां ततार स्यन्दिकां नदीं । 11 ॥
स महीं मनुना राज्ञा दत्तामिक्ष्वाकवे पुरा ।
स्फीतां राष्ट्रावृतां रामो वैदेहीमन्वदर्शयत् । 12 ॥
सूत इत्येव चाभाष्य सारथिं तमभीक्ष्णशः ।
हंसमत्तस्वरः श्रीमानुवाच पुरुषोत्तमः । 13 ॥

Veda-shrooti, flowing with auspicious waters, he went towards the side inhabited by *Ugustya*. Having travelled long, he crossed the cool stream Gomutee, running to the sea, whose banks were covered with herds of kine.

Raghuva having passed the Gomutee, with his swift horses, afterwards passed the river Syandika,[1] rendered vocal by peacocks and ducks. Rama now shewed to Videhee the open champaign, including the country and the river formerly given to *Ikshwakoo*, by king Munos, together with the country. Then the glorious chief of men, whose voice resembled that of a goose, said repeatedly to the charioteer; O charioteer, "When

1 Should any one query how Rama could pass these rivers with such facility, he may be informed that when the same doubt arose in the minds of the translators, the pundit gravely solved it, by informing them, that this chariot could travel in the air.

कदाहं पुनरागम्य सरय्वाः पुष्पिते वने ।
मृगयां पर्य्यटिष्यामि मात्रा पित्रा च सङ्गतः । 14 ॥
नात्यर्थमभिकाङ्क्षामि मृगयां सरयूवने ।
रतिर्ह्येषातुला लोके राजर्षिगणसम्मता । 15 ॥
राजर्षीणां हि लोके ऽस्मिन्नत्यर्थं मृगयावने ।
काले कृतान्तां मनुजैर्धन्विनामभिकाङ्क्षितां ।
स तमध्वानमिक्ष्वाकुः सूतं मधुरया गिरा ।
स तमर्थमभिप्रेत्य ययौ वाक्यमुदीरयन् । 16 ॥
विशालान् कोशलान् रम्यान् यात्वा लक्ष्मणपूर्व्वजः ।
अयोध्याभिमुखो धीमान् प्राञ्जलिर्व्वाक्यमब्रवीत् । 17 ॥

shall I, having returned, go a hunting with my father and mother, on the flowery woods, bordering on the *Suruyoo*? But my desire to hunt in the forest of the *Suruyoo* is small; this enjoyment is the delight of royal sages; to hunt in the forest is the prerogative of royal sages: I desire it not, till after I have finished sacred austerities. Thus expressing his desire in mellifluous accents to the charioteer, *Ikshwahoo* went on his way. Having passed the pleasant countries of Vishal*a*, and Koshula, the wise Ram*a*, the elder brother of Luksh*muna*, turning towards *U*yodya, with joined

आपृच्छे त्वां पुरि श्रेष्ठे काकुत्स्थपरिपालिते ।
दैवतानि च यानि त्वां पालयन्त्यावसन्ति च ॥ 18 ॥
निवृत्तवनवासस्त्वामनृणो जगतीपतेः ।
पुनर्द्रक्ष्यामि मात्रा च पित्रा च सह सङ्गतः ॥ 19 ॥
ततो रुचिरताम्राक्षो भुजमुद्यम्य दक्षिणं ।
अश्रुपूर्णमुखो दीनो ऽब्रवीज्जानपदं जनं ॥ 20 ॥
अनुक्रोशो दया चैव यथार्हं मयि वः कृतः ।
चिरं दुःखस्य पापीयो गम्यतामर्थसिद्धये ॥ 21 ॥
ते ऽभिवाद्य महात्मानं कृत्वा चापि प्रदक्षिणं ।
विलपन्तो नरा घोरं व्यतिष्ठंस्तु क्वचित् क्वचित् ॥ 22 ॥

hands thus addressed it : "O chief of towns, nourished by Kakootstha, I ask thee, and the gods protecting and inhabiting thee, shall I, returning from the forest, my father absolved from his engagement, again behold thee with my parents ?" Then the hero, whose eyes resembled fine copper, the big tear gushing from his eye, raising his hand, thus addressed the people of his fathers kingdom : " That respect and compassion which ye have dutifully manifested towards me will occasion a long experience of grief: Adieu, I go to accomplish my grand design." The people bowing to the feet of the magnanimous one, and circumambulating him, stood here and there

तथा विलपतान्तेषामतृप्तानाञ्च राघवः ।
अचक्षुर्विषयं प्रायाद्यथार्कः क्षणदामुखे । 23 ॥
ततो धान्यधनोपेतान् दानशीलजनान् शिवान् ।
अकुतश्चिद्भयान्रम्यांश्चैत्ययूपसमावृतान् ।
उद्यानाम्रवनोपेतान् सम्पन्नसलिलाशयान् ।
तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान् ।
रक्षणीयान्नरेन्द्राणां ब्रह्मघोषाभिनादितान् ।
रथेन पुरुषव्याघ्रः कोशलानत्यवर्त्तत । 24 ॥

lamenting. Raghu*va* passed out of the view of those who, weeping, could not satisfy themselves with beholding him, as the sun sinks out of view in the face of night. The chief of men, in his chariot, now passed through the country of Kosh*ula*, plenteous in corn and wealth, full of men, generous and happy; void of every thing terrific; pleasant, abounding with sacred groves, and sacrificial yoop*as*, with gardens and groves of mango trees; enriched with rivers and pools of water; filled with numerous herds of kine: a country worthy of being the care of sovereigns, and rendered vocal by the sound of the ved*a*. The most patient of men passed slowly through this joyful, extensive country, covered with pleasant gardens; a kingdom fit for the

मध्येन मुदितं स्फीतं रम्योद्यानसमाकुलं।
राज्यं भोग्यं नरेन्द्राणां ययौ द्युतिमतांवरः। २५॥
तत्र त्रिपथगां गङ्गां शीततोयामशैवलां।
ददर्श राघवो दिव्यां रम्यामृषिनिषेवितां॥
आश्रमैरविदूरस्थैः श्रीमद्भिः समलङ्कृतां।
काले सरोभिर्हृष्टाभिः सेविताम्भोह्रदां शिवां॥
देवदानवगन्धर्वैः किन्नरैरुपशोभितां।
नागगन्धर्वपत्नीभिः सेवितां सततं शिवां॥
देवाक्रीडशताकीर्णां देवोद्यानयुतां नदीं।
देवार्थमाकाशगमां विख्यातां देवपद्मिनीं।

enjoyment of sovereigns. There Raghuva saw the divine *Gunga* flowing in three directions, its waters cool, pleasant, and void of the Shiv*ula*;[1] frequented by sages; its vicinity adorned with beautiful hermitages, and its attendant lakes,[2] frequented at festive seasons by the glad females, laving themselves in its waters:—honored also by gods, dan*u*v*as*, kinn*uras*, and gundh*u*rv*as* both male, and female, and the perpetual resort of serpents—the auspicious river whose banks abound with hillocks and the gardens of the gods; which run in the atmosphere for the enjoyment of the celestials; renowned, abounding with golden nymphas—that river, the terrific sound of whose waters, dashing against the stony banks, resembles a deep laugh, which smil-

1. Vallismena of various species.

2. Valleys in the adjoining fields, filled with its waters in the time of the periodical rains.

जलघाताट्टहासोग्रां फेणनिर्म्मलहासिनीं ।
क्वचिद्वेणीकृतजलां क्वचिदावर्त्तशोभितां ।
क्वचित्स्तिमितगम्भीरां क्वचिद्वेगसमाकुलां ।
क्वचिद्गम्भीरनिर्घोषां क्वचिद्भैरवनिस्वनां ।
देवसंघाप्लुतजलां निर्म्मलोत्पलसङ्कुलां ।
क्वचिदाभोगपुलिनां क्वचिन्निर्म्मलवालुकां ।
हंससारससंघुष्टां चक्रवाकोपशोभितां ।
सदा मत्तैश्च विहगैरभिपन्नामनिन्दितां ।
क्वचित्तीररुहैर्वृक्षैर्म्मालाभिरिव शोभितां ।
क्वचित्फुल्लोत्पलच्छन्नां क्वचित्पद्मवनाकुलां ।

ing with its pure foam, now flows with a divided stream, and is now diversified with whirlpools; which is here still and deep, and there flows in a rapid current; now rolling with a deep sound, then dashing with a frightful noise; in whose waters, abounding with the pure lotos, the gods perform their ablutions,—the river which rolls on gently shelving shores, bordered with pure sand;—rendered vocal by geese and cranes, and adorned with flocks of ruddy geese,—of playsome birds; and decorated with trees growing on its banks in the form of garlands; here covered with the expanded lotos, and there with beds of the rich *pudma*:—abounding with the stalks and

क्वचित्कुमुदषण्डैश्च कुड्मलैरुपशोभितां ।
नानापुष्परजोध्वस्तां समदामिव च क्वचित् ।
व्यपेतमलसंघातां मणिनिर्म्मलदर्शनां ।
दिशाकुञ्जैर्व्वनगजैर्म्मत्तैश्च वरवारणैः ॥
देवराजोपवाह्यैश्च सन्नादितवनान्तरां ।
प्रमदामिव यत्नेन भूषितां भूषणोत्तमैः ।
फलपुष्पैः किशलयैर्वृतां गुल्मैर्द्विजैस्तथा ।
विष्णुपादाच्च्युतां दिव्यामपापां पापनाशिनीं ॥
शिशुमारैश्च नक्रैश्च भुजङ्गैश्च समन्वितां ।
शङ्करस्य जटाजूटाद्भ्रष्टां सागरतेजसा ।
समुद्रमहिषीं गङ्गां सारसक्रौञ्चनादितां । २६ ॥

corrollas of the *koomooda*, and strewed with the fallen farina of various flowers; running as though intoxicated; removing every load of impurity, and working itself pellucid again,—whose surrounding forests, adorned with fruits, flowers and leaves, as a damsel with excellent ornaments, and covered with climbing plants and birds, resound with the roar of the elephants which guard the quarters of the universe; elephants sportive and generous, which carry the sovereign of the gods,—the river which fell from the feet of the divine *Vishnoo*, from the matted hair of Shunk*ura* through the influence of Bhu*giru-tha*—Gunga the wife of Sum*oodra*,[1] pure, destroying sin, abounding with por-

[1] The sea.

आससाद महावाहुः शृङ्गवेरपुरम्प्रति ।
तामूर्म्मिकलिलावर्त्तामन्ववेक्ष्य महारथः । 27 ॥
सुमन्त्रमब्रवीत्सूतमिहैवाद्य वसामहे ।
अविदूरादयं नद्या वहुपुष्पप्रवालवान् ।
सुमहानिङ्गुदीवृक्षो वसामोऽत्रैव सारथे । 28 ॥
प्रेक्ष्यामि सरितां श्रेष्ठां सम्मान्यसलिलां शिवां ।
देवदानवगन्धर्व्वमृगपन्नगपक्षिणां । 29 ॥
लक्ष्मणश्च सुमन्त्रश्च वाढमित्येव राघवं ।
उक्त्वा तमिङ्गुदीवृक्षं तदोपययतुर्हयैः । 30 ॥

poises, crocodiles and serpents, and rendered vocal by cranes and krounchas. The valiant and dauntless hero viewing this river, full of waves and whirlpools, went towards the city of Shringa-vera, saying to Soomuntra, "O charioteer, to-day we will lodge here. We will lodge, O charioteer, near that *Ingoodee* tree, which, covered with flowers and leaves, stands not far from the river. I will contemplate the chief of rivers, whose auspicious waters are esteemed by the gods, the danuvas, and the gundhurvas; and prized by deer, serpents and birds." Acquiescing in Raghuva's wish, Lukshmuna and Soomuntra went with the horses to the *Ingoodee* tree. Rama, the descendant of

रामो ऽभिधाय तं रम्यं वृक्षमिक्ष्वाकुनन्दनः ।
रथादवरुरोहास्मात्सभार्य्यः सहलक्ष्मणः ॥ ३१ ॥
सुमन्त्रो ऽप्यवतीर्य्याथ मोचयित्वा हयोत्तमान् ।
वृक्षमूलगतं राममुपतस्थौ कृताञ्जलिः ॥ ३२ ॥
तत्र राजा गुहो नाम रामस्यात्मसमः सखा ।
निषादजात्यो बलवान्स्थपतिश्चेति विश्रुतः ।
स श्रुत्वा पुरुषव्याघ्रं रामं विषयमागतं ।
वृद्धैः परिवृतो ऽमात्यैर्ज्ञातिभिश्चाप्युपागतः ॥ ३३ ॥
ततो निषादाधिपतिं दृष्ट्वा दूरादुपस्थितं ।
सह सौमित्रिणा रामः समागच्छद्गुहेन सः ॥ ३४ ॥

Ikshwakoo now descended from the chariot with his consort and *Lukshmuna*, exclaiming "This is a delightful tree." *Soomuntra* also, having alighted, and loosed the horses from the chariot, stood with his hands joined before *Rama*, at the foot of the tree. In these parts was *Gooha*, king of the tribe of the *Nishadas*, the friend of *Rama*, a monarch valiant and renowned. He, hearing that the chief of men was come into his territories, went to meet him attended by all his courtiers and relatives. Seeing the sovereign of the *Nishadas* standing at a distance, *Rama* went with the son of *Soomitra* to meet

तमार्त्तः सम्परिष्वज्य नत्वा तत्पादपङ्कजं ।
करौ निधाय शिरसि गुहो राघवमब्रवीत् । 35 ॥
यथायोध्या तथेदन्ते राम किं करवाणि ते ।
ईदृशं हि महाबाहो कः प्राप्स्यत्यतिथिं प्रियं । 36 ॥
ततो गुणवदन्नाद्यमुपादाय पृथग्विधं ।
अर्घ्यञ्चोपानयत्क्षिप्रं वाक्यञ्चेदमुवाच ह । 37 ॥
स्वागतन्ते महाबाहो तवेयमखिला मही ।
वयं प्रेष्या भवान्भर्त्ता साधु राज्यं प्रशाधि नः । 38 ॥
भक्ष्यं भोज्यञ्च पेयञ्च लेह्यञ्च तदुपस्थितं ।
शयनानि च मुख्यानि वाजिनां खादनञ्च ते ।

and welcome him. *Gooha* distressed, embracing Raghuva, bowed to his feet, and raising his joined hands to his head, thus addressed him, "Let this place be to thee even as *U*yodhy*a*. What shall I do for thee, O Rama? O valiant one, who ever obtained a guest so highly beloved?" The excellent *Gooha*, speedily taking various kinds of food and the *U*rghy*a*, brought them and said again to him: "Welcome, O valiant one; my whole kingdom is thine. We are thy servants and thou our lord; govern this pleasant region. Food, desserts, liquids, jellies, and excellent beds, and provender for the horses, are all at thy command." Raghuya replied to

गुहमेवं ब्रुवाणन्तु राघवः प्रत्युवाच ह ।
अर्चिताश्चैव हृष्टाश्च भवता सर्व्वदा वयं ।
पद्भ्यामभिगमाच्चैव स्नेहसन्दर्शनेन च ।
भुजाभ्यां साधुवृत्ताभ्यां पीडयन्वाक्यमब्रवीत् । 39 ॥
दिष्ट्या त्वां गुह पश्यामि ह्यरोगं सह बान्धवैः ।
अपि ते कुशलं राष्ट्रे मित्रेषु च धनेषु च । 40 ॥
यत्त्विदं भवता किञ्चित् प्रीत्या समुपकल्पितं ।
सर्व्वं तदनुजानामि न हि वर्त्ते प्रतिग्रहे । 41 ॥
कुशचीराजिनधरं फलमूलाशनञ्च मां ।
विद्धि प्रणिहितं धर्म्मे तापसं वनगोचरं । 42 ॥

Gooha thus speaking, " We are highly honored by thee, and greatly delighted with thy kindness;" And going to him on foot, he, beholding him with tenderness, embraced him in his two arms, devoted to justice, and thus addressed him, " O *Gooha*, through my good fortune I behold thee and thy friends this day in good health. Is all well in thy country, among thy friends, and in thy possessions? What thou, through affection, hast brought, I accept, though I do not partake thereof. Know that I have assumed the *Koosha* dress, and the antelope skin, and that my diet is fruit and roots; bound by the ties of duty, I am a devotee, having the forest before me,

अश्वानां खादनेनाहमर्थ्यैनान्येन केनचित् ।
एतावतात्र भवता भविष्यामि सुपूजितः । 43 ॥
एते हि दयिता राज्ञः पितुर्दशरथस्य मे ।
एतैः सुविहितैरश्वैर्भविष्याम्यहमर्चितः । 44 ॥
अश्वानां प्रतिपानञ्च खादनञ्चैव सोऽन्वशात् ।
गुहस्तत्रैव पुरुषांस्त्वरितं दीयतामिति । 45 ॥
ततश्चीरोत्तरासङ्गः सन्ध्यामन्वास्य पश्चिमां ।
जलमेवाददे भोज्यं लक्ष्मणेनाहृतं स्वयं । 46 ॥
तस्य भूमौ शयानस्य पादौ प्रक्षाल्य लक्ष्मणः ।
सभार्य्यस्य ततोऽभ्येत्य तस्थौ वृक्षमुपाश्रितः ।47॥

I request a little food for the horses, but nothing beside; by this I shall be highly honored. These are the horses of my father Dusha-rutha; I shall be sufficiently honored by the attention paid to them." On this Gooha immediately ordered his men to provide for the horses. food and provenders Rama now binding his garment like a rope over the left shoulder and under the right arm, performed his devotions to the declining day, and received a little water [1] to drink, brought by Lukshmuna. Lukshmuna having washed the feet of Rama, who slept with his consort upon the ground, placed himself beneath

1. A Hindoo is required to fast one, two, or three days, as he chooses, when he visits any Teertha, or sacred place. Rama, therefore, having arrived on the banks of the Gunga, observed a fast on that account.

गुहोऽपि सह सूतेन सौमित्रिमनुभाषयन् ।
अनुजाग्रत्ततो राममप्रमत्तो धनुर्द्धरः । 48 ॥
तथा शयानस्य ततोऽस्य धीमतो यशस्विनो दाशरथेर्महात्मनः ।
अदृष्टदुःखस्य सुखोचितस्य सा तदा व्यतीता सुचिरेण शर्व्वरी । 49 ॥
इत्यार्षे रामायणे बाल्मीकीये अयोध्याकाण्डे इङ्गुदीमूलनिवासो
नामाष्टात्रिंशः सर्गः ॥

a tree. Gooha the archer also, with the charioteer, conversing with Lukhs-muna, carefully watched Rama. Thus passed the long and restless night of Rama, the wise, the renowned son of Dusha-rutha: lying on the ground, this magnanimous one, hitherto unacquainted with hardship, and worthy of enjoyment, passed much of the night without sleep.

End of the thirty-eight Section.

तं जाग्रतमदम्भेन भ्रातुरर्थाय लक्ष्मणं ।
गुहः सन्तापसन्तप्तो राघवं वाक्यमब्रवीत् । 1 ॥
इयं तात सुखा शय्या त्वदर्थमुपकल्पिता ।
प्रत्याश्वसिहि साध्वस्यां राजपुत्र यथा सुखं । 2 ॥
उचितोऽयं जनः सर्व्वः क्लेशानां त्वं सुखोचितः ।
गुप्त्यर्थं जागरिष्यामः काकुत्स्थस्य वयं निशां । 3 ॥
न हि रामात्प्रियतमो ममास्ते भुवि कश्चन ।
ब्रवीम्येव हि ते सत्यं सत्येनैव च ते शपे । 4 ॥

SECTION XXXIX.

Gooha, greatly afflicted, now said to L*u*kshm*una*, who was humbly watching his brother, "O great one, O prince, rest at ease on this soft bed which is prepared for thee. All these are fit persons to endure hardship; thou art worthy of ease. We will keep awake during the night, to guard Kak*oo*tsth*a* from harm. I protest, nay, I swear to thee in truth, that on earth there is no one dearer to me than Ram*a*. By his favour I hope to acquire renown

अस्य प्रसादादाशंसे लोके ऽस्मिन् सुमहद्यशः ।
धर्म्मावाप्तिञ्च विपुलामर्थकामौ च पुष्कलौ । 5 ॥
सो ऽहं प्रियसखं रामं शयानं सह सीतया ।
रक्षिष्यामि धनुष्पाणिः सर्व्वथा ज्ञातिभिः सह । 6 ॥
न मे ऽस्त्यविदितं किञ्चिद्वने ऽस्मिंश्चरतः सदा ।
चतुरङ्गं ह्यतिबलं सुमहत्संतरेमहि । 7 ॥
लक्ष्मणस्तु तदोवाच रक्ष्यमाणास्त्वयानघ ।
नात्र भीता वयं सर्व्वे धर्म्ममेवानुपश्यता । 8 ॥
कथं दाशरथौ भूमौ शयाने सह सीतया ।
शक्या निद्रा मया लब्धुं जीवितम्वा सुखानि वा । 9 ॥

throughout the world, and merit of the highest kind; with wealth, and all that my heart desires. Attended by my kindred, I, with my bow in my hand, will watch my beloved friend Rama, sleeping on the ground with his consort. Nothing in this forest is unknown to me, constantly traversing it: I will carry him through the greatest and most complete army." Lukshmuna now replied, "O sinless one, we are all void of fear while protected by thee, preserving Rama as thou wouldest seek for virtue: but how shall I be able to relish sleep, or life, or pleasure, while the son of Dusha-rutha is sleeping

यो न देवासुरैः सर्व्वैः शक्यः प्रसहितुं युधि ।
तं पश्य सुखसंसुप्तं तृणेषु सह सीतया । 10 ॥
यो मन्त्रतपसा लब्धो विविधैश्च पराक्रमैः ।
एको दशरथस्यैष पुत्त्रः सदृशलक्षणः । 11 ॥
अस्मिन् प्रव्रजिते राजा न चिरं वर्त्तयिष्यति ।
विधवा मेदिनी नूनं क्षिप्रमेव भविष्यति । 12 ॥
विनद्य सुमहानादं श्रमेणोपरताः स्त्रियः ।
निर्घोषोपरतन्तात मन्ये राजनिवेशनं । 13 ॥
कौशल्या चैव राजा च तथैव जननी मम ।
नाशंसे यदि जीवन्ति सर्व्वे ते शर्व्वरीमिमां । 14 ॥

with his spouse on the earth? Behold him, invincible to all the gods and *usooras*, soundly asleep with Seeta on the grass! He, the chief son of Du*sha-rutha*, distinguished by auspicious (marks like those of his father), who was obtained by repetitions of the gay*u*tree, by mortification, and various exertions![1] He, being exiled, the king will not long survive; the land will assuredly soon become a widow. O great one, the women lamenting with a mighty cry may become silent through fatigue, and thus the yells in the palace cease; but I fear Koush*u*lya, and the king, and my mother will not survive

1 Viz. The bringing of R*i*shy*a*-Shr*i*ng*a*, and the sacrifice of the horse.

जीवेदपि हि मे माता शत्रुघ्नस्यान्ववेक्षया ।
तद्दुःखं यदि कौशल्या वीरसूर्विनशिष्यति । 15 ॥
अनुरक्तजनाकीर्णा सुखा लोकप्रियावहा ।
राजव्यसनसंसृष्टा सा पुरी विनशिष्यति । 16 ॥
कथं पुत्रं महात्मानं ज्येष्ठपुत्रमपश्यतः ।
शरीरं धारयिष्यन्ति प्राणा राज्ञो महात्मनः । 17 ॥
विनष्टे नृपतौ पश्चात्कौशल्या विनशिष्यति ।
अनन्तरञ्च मातापि मम नाशमुपैष्यति । 18 ॥
अतिक्रान्तमतिक्रान्तमनवाप्य मनोरथं ।
राज्ये राममनिक्षिप्य पिता मे विनशिष्यति । 19 ॥

this night. The expectation of seeing Shutrughna may preserve my mother, but it is doubtful whether Koushulya, the mother of this hero, will not sink under the distress. That city filled with loyal subjects, the abode of pleasure, light, and love, will perish, involved in the distress of the king. How will the soul of the great monarch, not beholding his magnanimous first born, continue within him? The king being dead, Koushulya will perish, and afterward my mother. Unable to place Rama in the kingdom, my father, disappointed of the desire of his heart, will perish, exclaiming, 'All is gone!

सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते ।
प्रेतकार्य्येषु सर्व्वेषु संस्करिष्यन्ति राघवं ॥ २० ॥
रम्यचत्वरसंस्थानां सुविभक्तमहापथां ।
हर्म्यप्रासादसम्पूर्णां गणिकावरशोभितां ।
रथाश्वगजसम्बाधां तूर्य्यनादविनादितां ।
सर्व्वकल्याणसम्पूर्णां हृष्टपुष्टजनाकुलां ।
आरामोद्यानसम्पन्नां समाजोत्सवशालिनीं ।
सुखिता विचरिष्यन्ति राजधानीं पितुर्म्मम ॥ २१ ॥
अपि जीवेद्दशरथो वनवासात्पुनर्व्वयं ।
प्रत्यागम्य महात्मानमपि पश्याम सुव्रतं ॥ २२ ॥

All is gone!' When that time is arrived, those who obtain the kingdom will perform the funeral rites for my great father, Raghuva; and in pleasure parade the metropolis of his kingdom, full of pleasant courts, intersected by large streets, abounding with palaces and temples, adorned with courtezans, crouded with chariots, horses and elephants, enlivened by the sound of trumpets, full of prosperity, and of happy well-fed men, enlivened with pleasure grounds and gardens, and festive bands and joyous assemblies. If Dusha-rutha survive, we, returned from the forest, shall again behold that

अपि सत्यप्रतिज्ञेन सार्द्धं कुशलिनो वयं ।
निवृत्ते वनवासे ऽस्मिन्नयोध्यां प्रविशेमहि । २३ ॥
परिदेवयमानस्य दुःखार्त्तस्य महात्मनः ।
तिष्ठतो राजपुत्त्रस्य शर्व्वरी सात्यवर्त्तत । २४ ॥
तथा हि सत्यं ब्रुवति प्रजाहिते नरेन्द्रसूनौ गुहसौहृदाद्गुहः ।
मुमोच वाष्पं व्यसनाभिपीडितो ज्वरातुरो नाग इव व्यथातुरः । २५ ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे एकोनचत्वारिंशः सर्गः ॥

magnanimous and excellent monarch. Happily returned from this forest residence, the promise being fulfilled, we shall again enter *Uyodhya*." In complaining thus, the night of the afflicted, magnanimous son of the king passed away. While the son of the beneficent sovereign of men was thus speaking, *Gooha*, full of affection, wept like a serpent pained with old age.

End of the thirty-ninth Section.

प्रभातायाञ्च शर्व्वर्य्यां पृथुवक्षा महायशाः ।
उवाच रामः सौमित्रिं लक्ष्मणं शुभलक्षणं । १ ॥
भास्करोदयकालोऽसौ गता भगवती निशा ।
असौ सुकृष्णो विहगः कोकिलस्तात कूजति । २ ॥
बर्हिणानाञ्च निर्घोषः श्रूयते नदतां वने ।
तराम जाह्नवीं सौम्य शीघ्रगां सागरङ्गमां । ३ ॥
विज्ञाय रामस्य वचः सौमित्रिर्मित्रनन्दनः ।
गुहमामन्त्र्य सूतञ्च सोऽतिष्ठद्भ्रातुरग्रतः । ४ ॥

SECTION XL.

When it was morning the full chested and renowned Ram*a*, said to L*u*kshm*u*n*a*, son of the S*oo*mitr*a*, possessing auspicious marks: " O honorable one, the time for the rising of the sun is come, the goddess night has retired; the black kok*i*l*a* sings, and the call of the shrill peacocks is heard throughout the wood. O excellent one, we will cross the swift Jahnuvee, which runs to the sea. The son of S*oo*mitr*a*, the joy of his friends, knowing the mind of Ram*a*, called G*oo*h*a* and the charioteer, and stood before his bro-

स तु रामस्य वचनं निशम्य प्रतिपूज्य च ।
स्थपतिस्तूर्णमाहूय सचिवानिदमब्रवीत ॥ 5 ॥
अस्य वाहनसंयुक्तां कर्णग्राहवतीं शुभां ।
सुप्रतारां दृढां तीर्थे शीघ्रं नावमुपाहर ॥ 6 ॥
तं निशम्य गुहादेशं गुहामात्यो गतो महान् ।
उपोह्य रुचिरां नावं गुहाय प्रत्यवेदयत् ॥ 7 ॥
ततः स प्राञ्जलिर्भूत्वा गुहो राघवमब्रवीत् ।
उपस्थितेयं नौर्देव भूयः किं करवाणि ते ॥ 8 ॥
तवामरसुतप्रख्य तर्त्तुं सागरगामिनीं ।
नौरियं पुरुषव्याघ्र शीघ्रमारोह सुव्रत ॥ 9 ॥

ther. The Sth*u*p*u*ti[1] hearing Ram*a*'s word, and paying him due honors, called his counsellors, and said, "Speedily bring a stout and beautiful boat, furnished with oars and a helm, and capable of crossing with ease to the holy place." The great courtiers having heard the order of Gooh*a*, brought an excellent boat and told Gooh*a*. Then Gooh*a* standing with joined hands, said to Ragh*u*v*a*: "O god-like one, the boat is arrived, what shall I do further? O immortal one, most excellent of sons, chief of men, eminent in devotion! this boat is to carry thee over the river which runs to the sea: speedily enter it. The illustrious Ram*a* then said to Gooh*a*, "Thou hast supplied me with all

1 Viz. Gooh*a*. Sth*u*p*u*ti is the name of a division of the chandal*a* tribe; it properly means a mason.

अथेाेवाच महातेजा रामेा गुहमिदम्वचः ।
कृतकामेा ऽस्मि भवता शीघ्रमारेाप्यतामिति । 10 ॥
ततः कलापान् सन्नह्य खड्गौ बद्ध्वा च धन्विनेा ।
जग्मतु र्येन तां गङ्गां सीतया सह राघवेा । 11 ॥
राममेवन्तु धर्म्मज्ञमुपागत्य विनीतवत् ।
किमहं करवाणीति सूतः प्राञ्जलिरब्रवीत् । 12 ॥
ततेा ऽब्रवीद्दाशरथिः सुमन्त्रं स्पृशन् करेणेात्तमदक्षिणेन ।
सुमन्त्र शीघ्रं पुनरेव याहि राज्ञः सकाशे भव चाप्रमत्तः । 13 ॥
निवर्त्तस्वेत्युवाचैनमेतावद्धि कृतं मम ।
रथं विहाय पद्भ्यान्तु गमिष्यामेा महावनं । 14 ॥

I wish; speedily put my baggage on board." Having bound up the quivers and the two scimitars, the two archers, the descendants of *Rughoo*, now came with Seeta to the Ganges. Going to the pious Ram*a*, the humble charioteer then, standing with joined hands, said, "What shall I now do?" The son of D*u*sh*a*-*rutha* taking *Soomuntra*, with his excellent right hand, said, "O *Soomuntra*, speedily return, and be cautious in the presence of the king. Now stop; enough is done for me: we, leaving the chariot, will go on foot to the great

आत्मानं त्वभ्यनुज्ञातमवेक्ष्यार्त्तः स सारथिः ।
सुमन्त्रः पुरुषव्याघ्रमैक्ष्वाकमिदमब्रवीत् । १५ ॥
नातिक्रान्तमिदं लोके पुरुषेणेह केनचित् ।
तव सभ्रातृभार्य्यस्य वासः प्राकृतवद्वने । १६ ॥
न मन्ये ब्रह्मचर्य्ये वा स्वधीते वा फलोदयः ।
मार्दवार्ज्जवयोर्व्वापि त्वां चेद्व्यसनमागतं । १७ ॥
सदा राघव वैदेह्या भ्रात्रा चैव वने वसन् ।
त्वं गतिं प्राप्स्यसे वीर त्रीँल्लोकांस्तु जयन्निव । १८ ॥
वयं खलु हता राम यत्त्वया ह्युपवञ्चिताः ।
कैकेय्या वशमेष्यामः पापाया दुःखभागिनः । १९ ॥

forest." *Soomuntra*, the charioteer, perceiving that he was ordered back, full of anguish, said thus to the chief of men, the descendant of *Ikshwakoo*, "By no one on earth has this deed ever been exceeded, even thy dwelling in the forest, with thy consort and brother, like one of the people. When I view thee thus devoted to distress, I see no fruit either in meekness, integrity, the profession of Bruhmuchurya, or the study of the veda. O Raghuva, O hero! dwelling in the forest, thou, with Videhee, and thy brother, wilt obtain a reward equal to him who conquers the three worlds. We, indeed, O Rama, forsaken by thee, are ruined. Wretched, we shall fall under the dominion of

इति ब्रुवन्नात्मसमं सुमन्त्रः सारथिस्तदा ।
दृष्ट्वा दूरगतं रामं दुःखार्त्तो रुरुदे चिरं ॥ २० ॥
ततस्तु विगते वाष्पे सूतं स्पृष्टोदकं शुचिं ।
रामस्तु मधुरं वाक्यं पुनः पुनरुवाच तं ॥ २१ ॥
इक्ष्वाकूणां त्वया तुल्यं सुहृदं नोपलक्षये ।
यथा दशरथो राजा मां न शोचेत्तथा कुरु ॥ २२ ॥
शोकोपहतचेताश्च वृद्धश्च जगतीपतिः ।
मद्वियोगाच्च सन्तप्तस्तस्मादेतद्ब्रवीमि ते ॥ २३ ॥
यद्यदाज्ञापयेत्किञ्चित्स महात्मा महीपतिः ।
कैकेय्याः प्रियकामार्थं कार्य्यं तदविशङ्कया ॥ २४ ॥

the vile Kikeyee." *Soomuntra*, the charioteer, thus speaking in a manner worthy of himself, perceiving Ram*a* withdrawn to a distance, being overwhelmed with distress, wept aloud. The charioteer at length refraining his tears and touching water to purify himself, Ram*a* addressed him in these mild accents: "Among the race of *I*kshwak*oo* I esteem no friend comparable to thee. As king D*u*sh*a*-r*u*th*a* never caused me distress; so distress not him. The king, aged, and deprived of reflection through distress, is deeply afflicted at being separated from me; on this account I say this to thee. Whatever the great sovereign of the earth, through affection to Kikeyee, may

एतदर्थं हि राज्यानि प्रशासति नरेश्वरः ।
यदेषां सर्व्वकृत्येषु मनो न प्रतिहन्यते । 25 ॥
यद्यथा स महाभागो नालीकमधिगच्छति ।
न चानुचिन्तयति मां सुमन्त्र कुरु तत्तथा । 26 ॥
सूत मद्वचनात्तातं वशिष्ठञ्च तपस्विनं ।
उपाध्यायांश्च सम्प्राप्य ब्रूयास्त्वमभिवादनं । 27 ॥
कैकेयीञ्च सुमित्राञ्च याश्चान्या मम मातरः ।
ताश्चाल्पभागां कौशल्यां यदि जीवति मां विना । 28 ॥
अदृष्टदुःखं राजानं वृद्धमार्य्यं जितेन्द्रियं ।
ब्रूयास्त्वमभिवाद्यैनं मम हेतोरिदम्वचः । 29 ॥

command, it becomes thee to perform without hesitation. Sovereigns should not be resisted in the management of their affairs. O *Soomuntra!* so act that the royal one may not be absorbed in fruitless sorrow, nor even think on me. O charioteer! at my request, present my dutiful regards to my father, to *Vushishtha*, the devout, and the public teachers. When thou shalt approach them, say, that I bow at their feet. Say the same also to Kikeyee, *Soomitra*, and my other mothers, and to the unhappy *Koushulya*, if she survive my departure: and bowing to the feet of the excellent and aged monarch, who is continent; who never before experienced trouble, and say to him on my account, "O sovereign of men! neither sorrow nor distress become thee on

न विषादो न सन्तापः कर्त्तव्यो मम कारणात्।
लक्ष्मणे वा नरव्याघ्र सीतायाम्वा नराधिप। 30 ॥
अपि वर्षसहस्राणि तातस्य वचनाद्वने।
विहरेम स्थिता धर्म्मे स्वर्गलोक इवामराः। 31 ॥
व्यसनं हि पितुः पुत्त्रादन्यः को व्यपनेष्यति।
अणु वा यदि वा स्थूलं धन्वन्तरिरिव व्रणं। 32 ॥
यस्तु पुत्त्रो न पुत्त्रार्थं पितुः कुर्य्यादतन्द्रितः।
आत्मानं पावयेन्नासौ द्रव्यवानिव निष्क्रियः 33 ॥
नरकं वा पतेद्रामो ज्वलन्तं वा हुताशनं।
न तु तत्कर्म्म कुर्व्वीत येन वाच्यं पितुर्भवेत्। 34 ॥

account of me, or L*u*kshm*una*, or Seeta. We, in a virtuous cause, could, at the word of our father, spend a thousand years in the wood, even as the immortals do in heaven. Who besides a son should remove a father's distress, whether it be small or great? as Dh*u*nwnt*u*ri[1] removes even a freckle. The son who does not diligently perform that for his father which is the end of his existence as a son, does not profit even himself; and is like a man who, possessing substance, uses it not. Should Ram*a* fall into hell, or into the burning fire, he will never do that by which his father shall remain under the imputation of falshood. Neither myself, nor Seeta, nor

[1] D*u*nw*u*ntur*i*, the Esculapius of the Hindoos.

नैवाहं शोचितव्यस्ते न सीता न च लक्ष्मणः ।
अयोध्यायाश्च्युताः स्मेति निवत्स्यामो महावने ॥ 35 ॥
चतुर्दशसु वर्षेषु व्यतीतेषु पुनः प्रभो ।
लक्ष्मणं माञ्च सीताञ्च द्रक्ष्यसि क्षिप्रमागतं ॥ 36 ॥
प्रशास्त्विमां गां भरतस्य माता प्रीता सपुत्रा नृपतेः प्रतीपा ।
या प्रीयते केकयराजपुत्री महावने नो विनियोज्य वासं ॥ 37 ॥
एवमुक्त्वा महाराजं कौशल्यां मातरञ्च मे ।
अन्याश्च देवीः सहिताः कैकेयीञ्च पुनः पुनः ॥ 38 ॥
ब्रूयाश्चारोग्यं कौशल्यामथ पादाभिवादनं ।
सीतायाः सूत मम च वचनाल्लक्ष्मणस्य च ॥ 39 ॥

Lukshmuna are objects of regret: we have relinquished *Uyodhya*, and will reside in the great forest. O sovereign, when fourteen years are expired thou shalt soon see *Lukshmuna*, myself, and Seeta return. Let *Bhuruta's* mother, the beloved consort of the king, the daughter of king *Kekuya*, who has sent us to the great forest, enjoy herself and govern the kingdom together with her son." Having said this to the king, in the name of Seeta, myself, and *Lukshmuna*, say repeatedly, O charioteer, to my mother Koushulya, to the other queens, and to Kikeyee, that we are well, and

विज्ञाप्यश्च महाराजो भरतं शीघ्रमानय ।
आगतश्चापि सेक्तव्यः क्षिप्रमेव नरर्षभः । 40 ॥
भरतं हि परिष्वज्य यौवराज्येऽभिषिच्य च ।
भरतश्चापि वक्तव्यो यथा राजनि वर्त्तसे । 41 ॥
तथा मातृषु वर्त्तस्व सर्व्वास्वेवाविशेषतः ।
यथैव तव कैकेयी सुमित्रा च तथैव ते । 42 ॥
तस्मात्सन्तापजं दुःखं न त्वामभिभविष्यति ।
तथैव देवि कौशल्या मम माता विशेषतः । 43 ॥
तातस्य प्रहर्षकामेन यौवराज्यमवेक्षता ।
लोकयोरुभयोः शक्यं नित्यदा सुखमेधितुं । 44 ॥

bow to their feet. Let the king be advised speedily to bring Bh*u*ruta. And when that great one is come, let him be speedily installed. Bh*u*ruta being embraced and installed in the kingdom, let him be thus addressed, "As thou art interested in the favor of the king, be concerned for thy mother in particular, and regard S*oo*m*i*tra as thou regardest Kikeyee: thence trouble arising from this distress shall never affect thee. Speak graciously also to Koush*u*lya, my mother. By the accomplishment of my father's desires, in thy appointment as coadjutor in the kingdom, thou mayest be able to increase thy felicity, both in this and a future life." The great Ram*a* having made

एवं सन्दिशतस्तस्य राघवस्य महात्मनः ।
लक्ष्मणो ऽन्तरमासाद्य सूतं वचनमब्रवीत् ।
कैकेयीं प्रति संरब्धो निश्वसन् भ्रुकुटीमुखः ।
अमर्षात्साश्रया दृष्ट्या वसुधामवलोकयन् । 45 ॥
ममापि वचनात्सूत वक्तव्यो भवता नृपः ।
प्रणामं शिरसा कृत्वा वन्दमानात्पुनः पुनः । 46 ॥
केनायमपराधेन राघवो धर्म्मवत्सलः ।
गुणज्येष्ठो मम ज्येष्ठस्त्वया भ्राता विवासितः । 47 ॥
सर्व्वथा भवता प्राक्यं कैकेयीं परिरक्षता ।
नृशंसञ्च यशोघ्नञ्च सुमहद्दुष्कृतं कृतं । 48 ॥

an end of giving these commands, L*u*kshm*u*n*a* sighing, and enraged at Kikeyee, bending his brow through displeasure, and drawing near to the charioteer, thus addressed him, his eyes being filled with tears, and fixed on the ground, "O charioteer, to the king must also be borne a message from me. Most respectfully making obeisance to him with repeated bows, say, " For what crime is the most accomplished Ragh*uva*, my elder brother, the lover of justice, exiled by thee ? Thus led by Kikeyee may every kind of cruelty be perpetrated, and every dishonorable and evil act : What hast thou done in aban-

कैकेय्या वचनं श्रुत्वा नृशंसायाः सुदारुणं ।
यत् क्लीववद्यं त्यक्तः पुत्त्रः किं नाम तत्कृतं । 49 ॥
प्रशान्तश्चार्य्यशीलश्च सर्व्वभूतप्रियम्वदः ।
रामः किमकरोत्पापं त्यक्तो ऽयं यत्त्वया वने । 50 ॥
पितृपैतामहं राज्यं प्रतिज्ञां परिरक्षता ।
भीतेन ते ऽनृताद्दत्तं स्वार्थे प्रभवते भवान् । 51 ॥
न त्वेवं सदृशं त्यक्तुमपराधं विना सुतं ।
स्त्रीविधेयेन भवता गुणवन्तं विशेषतः ।
यदपत्येन कर्त्तव्यं यशो धर्म्मञ्च रक्षता ।
तदकर्त्तव्यमप्येतद्रामेणोपपादितं । 52 ॥

doning thy son, like an hermaphrodite, at the evil instigation of the wicked Kikeyee? What evil has Rama done; placid, and sincere, speaking kindly to every being, that he is exiled by thee to the wood? By thee, keeping thy promise, and fearing falshood, is the patrimonial kingdom given away; in this thou hast regarded merely thyself. An accomplished son abandoned by thee without any offence, merely at the requisition of a woman, is an unparalleled thing. Whatever was proper to be done by a son who regards virtue and renown, has been done and even exceeded by Rama; and what

पित्रापि यच्च कर्त्तव्यं यशो धर्म्मञ्च रक्षता ।
अनुरूपञ्च युक्तञ्च त्वया च तदनुष्ठितं । 53 ॥
तदस्मान् स्वयमुत्सृज्य स्नेहेन सह पार्थिव ।
नार्हसे शोचितुं पश्चात्साधु पीत्वेव वारुणीं । 54 ॥
तद्विधा हि महात्मानो महाभागा नरर्षभाः ।
परितापैर्न युज्यन्ते प्रेक्ष्य कार्य्यं स्वयं कृतं । 55 ॥
लक्ष्मणन्त्विति संक्रुद्धं ब्रुवाणं परुषं वचः ।
विनिवार्य्यो ऽब्रवीद्रामः सूतं दीनमधोमुखं । 56 ॥
लक्ष्मणो ऽयमतिक्रुद्धः सुमन्त्र यद्भाषत ।
परुषं तन्न सुश्राव्यो भवता वसुधाधिपः । 57 ॥

is worthy of a father who regards virtue and fame, it becomes thee to do. O king, having abandoned us, together with all affection, it is useless to repent afterwards, like a virtuous man after drinking spirituous liquors. Honorable, magnanimous, and noble persons ought not to repent of their own deeds." Rama, now forbidding Lukshmuna, who was uttering this provoking language, thus addressed the down-cast charioteer, "Let not the disrespectful words which the highly incensed Lukshmuna has spoken, be mentioned, O charioteer, to the king; aged, acquainted with grief, and afflicted

वृद्धः कल्याणवेदी च मत्प्रवासाच्च दुःखितः ।
सहसा परुषं श्रुत्वा त्यजेदिष्टं हि जीवनं । 58 ॥
सुमन्त्र परुषं तस्मान्न वाच्यस्ते महीपतिः ।
विप्रियाण्यनुजीवा हि न पश्यन्ति वदन्ति वै । 59 ॥
न चास्मासु गतं स्नेहं त्यक्तवान् पृथिवीपतिः ।
सत्यपाशेन संरुद्धः स्नेहस्तस्य न लुप्यते । 60 ॥
कैकेय्या वरदानेन पिता मे स तु मोहितः ।
मां वने त्यक्तवान् पुत्रं मम स्नेहेन यन्त्रितः । 1 ॥
विप्रवासाद्धतस्नेहो लक्ष्मणोऽयममर्षितः ।
वाच्यं किमिव न ब्रूयात्परिहार्य्यन्तु भूमिपे । 62 ॥

at my expulsion. If he, unexpectedly, hear such disrespectful language, he will give up the ghost. O *Soomuntra*, on no account is the sovereign of the earth to be addressed in language like those persons who depend on others for their subsistence, neither see nor speak unlovely things. The sovereign has not relinquished his affection for us; he is bound by the cords of truth; his affection is not obliterated. My father, overcome by the promise made to Kikeyee, has abandoned me his son; but he is still cemented to us by affection. What words needing forgiveness will not *Lukshmuna*, displeased at

सर्व्वथा तु प्रियं वाच्यः पूजार्हो नृपतिस्त्वया ।
अभिवादनपूर्व्वञ्च कुशलं कुशलो ह्यसि । 63 ॥
निवर्त्त्यमानो रामेण सुमन्त्रः शोककर्षितः ।
तत्सर्व्वं वचनं श्रुत्वा स्नेहात्काकुत्स्थमब्रवीत् । 64 ॥
उपचारेण यद्धीनं ब्रूयात्तत् स्नेहविक्लवः ।
भक्तिमानिति तत्तावद्वाक्यं मे क्षन्तुमर्हसि । 65 ॥
कथं नु त्वद्विहीनोऽहं प्रतियास्यामि तां पुरीं ।
तव तात वियोगेन पुत्रशोकाकुलामिव । 66 ॥
स राममिव तावद्धि रथं दृष्ट्वा पुरा शुभं ।
त्वया विहीनं दृष्ट्वा तु प्रविदीर्य्येत सा पुरी । 67 ॥

residing in the forest, and bereft of affection, utter respecting the sovereign of the world? By thee, the venerable monarch ought always to be addressed in an affectionate manner, accompanied with becoming prostrations." S*oo*munt*ra*, the prey of grief, on hearing all these words, being thus prohibited, again addressed Kak*oo*tsth*a*: "Forgive whatever I may have spoken without respect; disturbed through my affection and my devotedness to thee; O my lord! how shall I return without thee to the city, through thy exile resembling one afflicted by the loss of a son! Formerly, on seeing the chariot with Ram*a*, all appeared beautiful, now seeing it without thee, the city will be torn with distress.

दैन्यं हि नगरी गच्छेत् दृष्ट्वा शून्यमिमं रथं ।
सूतावशेषं स्वरथं हतवीरमिवाहवे । 68 ॥
दूरे ऽपि निवसन्तं त्वां मनस्येव ध्रुवं स्थितं ।
चिन्तयन्त्येव ता हि त्वां निराहाराः कृशाः प्रजाः । 69 ॥
आर्त्तनादो हि यः पौरैर्मुक्तस्त्वद्विप्रवासने ।
रथस्थं मां निशम्यैव कुर्य्युः शतगुणान्ततः । 70 ॥
अहञ्चापि प्रवक्ष्यामि देवीं तव सुतो मया ।
नीतो ऽसौ मातुलकुलं मा सन्तापं कृथा इति । 71 ॥
सत्यञ्चैव प्रियञ्चैव ब्रूयाद्धि वचनं गुरुं ।
कथमप्रियमेवाहं ब्रूयां गुरुमिदं वचः । 72 ॥

The cry of sorrow uttered by the citizens on account of thy departure to the forest, will be increased an hundred fold, when they see that I, alone, am returned in the chariot. I would fain say to the queen, Do not distress thyself; thy son has been taken by me to the family of his maternal uncle: But to a superior one I ought to speak words both true and pleasing. Yet how shall I relate these painful tidings to my royal master? Those horses, by my instruction accustomed to carry the family of *Ikshwakoo*, will

मम शिष्यत्वमापन्ना इक्ष्वाकुकुलवाहिनः ।
इमं रथं त्वया हीनं न वहिष्यन्ति वाजिनः । 73 ॥
यदि मे याचमानस्य त्यागमेव करिष्यसि ।
सरथो ऽग्निं प्रवेक्ष्यामि न गन्तव्यं त्वया विना । 74 ॥
भविष्यन्ति वने यानि तपोविघ्नकराणि ते ।
रथेन प्रतिबाधिष्ये तानि सर्व्वाणि राघव । 75 ॥
त्वत्कृते हि मया प्राप्तं रथचर्य्यागतं सुखं ।
प्रसीदेच्छामि ते ऽरण्ये भवितुं प्रत्यनन्तरः । 76 ॥
इहापि यदि ते वीर निवसन् वनवासिनः ।
परिचर्य्यामहं कृत्वा गच्छेयं परमां गतिं । 77 ॥

not draw the chariot destitute of thee. If thou abandon me, thus humbly supplicating, I, with the chariot, will enter the fire—I cannot return without thee. O Raghuva, whatever things, hostile to sacred austerity may occur in the wood, I will repel with the chariot. Through thee I enjoy the happiness of managing this chariot; be gracious then to me: I would fain attend thee even to the wood. O hero! If I dwell with thee in the wood I shall enjoy felicity. Residing in the forest I will devote myself in the

तव शुश्रूषणं मूर्द्ध्ना करिष्यामि वने वसन् ।
अयोध्यां स्वर्गलोकम्वा सर्व्वथा न व्रजाम्यहं । 78 ॥
न हि शक्या प्रवेष्टुं सा मयायोध्या त्वया विना ।
राजधानी महेन्द्रस्य यथा दुष्कृतकर्म्मणा । 79 ॥
इमे ऽपि हि हया वीर यदि ते वनवासिनः ।
परिचर्य्यां करिष्यन्ति प्राप्स्यन्ति परमाङ्गतिं । 80 ॥
वनवासक्षये प्राप्ते ममैष हि मनोरथः ।
यदनेन रथेनैव त्वां वहेयं पुरीमितः । 81 ॥
चतुर्द्दश हि वर्षाणि सहितस्य वने त्वया ।
क्षणभूतानि यास्यन्ति शतवत्तद्विपर्य्यये । 82 ॥

the closest manner to thee and thy amiable spouse, I will never depart either to *U*yodhya or to heaven. Without thee I can no more enter *U*yodhya than a criminal can enter the metropolis of the great *Indra*. Even these horses, O hero, if they wait around thee, residing in the wood, will obtain a state of supreme happiness. The desire of my soul is to convey thee again from hence to the palace in this chariot, when the term of thy residence in the forest is expired. Fourteen years with thee in the forest will seem only a mo-

भक्तवत्सल तिष्ठन्तं भर्त्तृपुत्त्रगते पथि ।
भृत्यं भक्तं स्थितं स्थित्यां त्वं न मां त्यक्तुमर्हसि । 83 ॥
एवम्बहुविधं दीनं याचमानं पुनः पुनः ।
रामो भृत्यानुकम्पार्थी सुमन्त्रमिदमब्रवीत् । 84 ॥
जानामि परमां भक्तिं मयि ते भर्त्तृवत्सल ।
शृणु चापि यदर्थं त्वां प्रेषयामि पुरीमितः । 85 ॥
नगरीं त्वां गतं दृष्ट्वा जननी मे यवीयसी ।
कैकेयी प्रत्ययं गच्छेदिति रामो वनङ्गतः ।
परितुष्टा हि सा देवी वनवासङ्गते मयि ।
भरताद्रक्षितं स्फीतं पुत्त्रराज्यमुपाश्नुयात् । 86 ॥

ment, while without thee, they appear an hundred years. O thou, gracious to to those devoted to thee! it becomes thee not to abandon me, accompanying the son of my lord; a servant, a devoted one, ever attendant on my duty." Full of compassion towards his servant, Rama thus addressed the supplicating Soomuntra, thus distressed in various ways, "O beloved of thy master! I know thy perfect devotedness to me; hear therefore the reason for which I send thee from hence to the palace. Seeing thee returned to the city, my step-mother Kikeyee will be satisfied that Rama is gone to the forest: Satisfied respecting this, she will enjoy the pleasant kingdom governed by

मम प्रियार्थं राज्ञश्च निवर्त्तस्व पुरीं व्रज ।
सन्दिष्टश्चापि यान् यांस्तांस्तान् ब्रूयांस्तथा तथा ।
इत्युक्त्वा वचनं सूतं सान्त्वयित्वा पुनः पुनः ।
गुहं वचनमक्लीबं रामो हेतुमदब्रवीत् । ८७ ॥
जटाः कृत्वा गमिष्यामि न्यग्रोधक्षीरमानय ।
स क्षिप्रं राजपुत्राय गुहः क्षीरमुपाहरत् । ८८ ॥
लक्ष्मणस्यात्मनश्चैव रामश्चक्रे ततो जटाः ।
दीर्घवृत्तभुजौ वीरौ जटामण्डलधारिणौ । ८९ ॥
अशोभेतामृषिसमौ भ्रातरौ रामलक्ष्मणौ ।
ततो गङ्गामभिमुखः पुण्यां सरितमुत्तमां । ९० ॥

her son Bh*uruta*. For the sake then of gratifying me and the king, return to the palace, and declare exactly the message with which thou art intrusted." Having thus spoken to the charioteer, and repeatedly comforted him, Ram*a* spoke these important words to G*ooha*, indicating his design: "Having matted my hair I will depart to the forest: Bring me speedily the milk of the Ny*u*grodh*a*[1] tree." G*ooha*, quickly bringing the milky juice, Ram*a* formed the j*u*ta for L*u*kshm*una* and himself. The two heroes, with long and mighty arms; the brothers Ram*a* and L*u*kshm*una*, with their matted hair, now appeared like

[1] This j*uta* is formed by agglutinating the hair with the juice of the Ny*u*grodh*a* tree.

राघवः प्रययौ मार्गमास्थितः सहलक्ष्मणः ।
तापसं व्रतमाश्रित्य ततो गुहमुवाच ह ।
अप्रमादो बले कोषे दुर्गे जनपदे तथा ।
कार्य्यस्ते गुह राज्यं हि सदा रक्ष्य तु मन्मतं । ९१ ॥
इति तं समनुज्ञाप्य गुहमिक्ष्वाकुनन्दनः ।
जगाम गङ्गामव्यग्रः सभार्य्यः सहलक्ष्मणः । ९२ ॥
स तु दृष्ट्वा नदीतीरे नावमिक्ष्वाकुनन्दनः ।
तितीर्षुस्त्वरितं गङ्गां लक्ष्मणं वाक्यमब्रवीत् । ९३ ॥
आरोह त्वं नरव्याघ्र स्थितां नावमिमां शुभां ।
सीताञ्चारोपय शनैः परिरभ्य मनस्विनीं । ९४ ॥

venerable sages. Then Raghuva with Lukshmuna taking the road towards Gunga, purest of rivers, and thus entering on his sacred course, addressed Gooha, "May attention to thy army, the treasuries, the fortresses, and thy country, constantly preserve the kingdom; this is my wish." The son of Ikshwakoo having thus spoken to Gooha, went composedly toward Gunga, with his consort and Lukshmuna. Seeing a boat on the shore, the descendant of Ikshwakoo, eager to cross, spoke thus to Lukshmuna: "O chief of men, go on board this excellent boat which is here, and gently hand in

स भ्रातुः शासनं कुर्व्वन् भृशम् अप्रतिकूलयन् ।
आरोप्य मैथिलीं पूर्व्वम् आरुरोहात्मना ततः । 95 ॥
तथारुरोह तेजस्वी स्वयं लक्ष्मणपूर्व्वजः ।
ततो निषादाधिपतिर्गुहो ज्ञातीनचोदयत् । 96 ॥
आमन्त्र्य स सुमन्त्रञ्च सामात्यञ्च ततो गुहं ।
आस्थाय नावं काकुत्स्थस्तम् अभाषत नाविकं । 97 ॥
मुञ्चेमां भद्र नावं त्वं परं पारं नयस्व नः ।
ततस्तौ भ्रातरौ वीरौ तारयामास नाविकः । 98 ॥
प्रेरितायां तदा नावि भ्रातरौ रामलक्ष्मणौ ।
तीरस्थौ गुहसूतौ तावीक्षेतां बाष्पविक्लवौ । 99 ॥

Seeta with due attention." Attentive to the orders of his brother, he, without hesitation, immediately handed in Mith*i*lee and entered himself; afterward the illustrious brother of Luk*s*hm*una* entered likewise; on which the king of the N*i*shad*a*s ordered his servants (to put it afloat). Kak*oo*tsth*a* then, standing in the boat, after bidding adieu to S*oo*m*u*ntr*a*, and to G*oo*h*a* with his courtiers, said to the helmsman, "Put off the boat, O excellent one, and take me to the other side." On this the boat-man began to ferry over the two heroes. When the boat began to move, G*oo*h*a* and the charioteer standing on the shore viewed the two brothers with overflowing eyes. When the boat,

नाविकैश्चोदिता साथ कर्णधारसमाहिता ।
तद्वाङ्कवेगाभिहता गङ्गासलिलमध्यगा ।
मध्यञ्च समनुप्राप्ता भागीरथ्या यदा च नौः ।
वैदेही प्राञ्जलिर्भूत्वा तदा गङ्गामथाब्रवीत् ।
पुत्रो दशरथस्यायं महाराजस्य धीमतः । 100 ॥
निदेशं पालयद्गाशस्त्वया गङ्गे ऽभिरक्षितः ।
चतुर्द्दश हि वर्षाणि पर्य्युष्य विजने वने ।
भ्रात्रा सह मया चैव प्रत्यागच्छेत्पुनः पुरीं । 101 ॥
ततस्त्वां देवि सुभगे क्षेमेण पुनरागता ।
यक्ष्ये प्रमुदिता गङ्गे सर्व्वकामसमृद्धये । 102 ॥

guided by the steers-man and propelled by the rowers, moving with the velocity of the wind, had reached the midst of Bhagee-ruthee,[1] Videhee; with joined hands, thus addressed Gunga. "May this son of Dusha-rutha, keeping the commandments of the wise king, be preserved by thee, O Gunga; and after residing fourteen years in an unhabited forest, return again to the palace with his brother and myself; then, O excellent goddess Gunga! we, returned in prosperity, all our wishes being gratified, will joyfully worship thee: thou, O Goddess, art she who, proceding in three directions,

1 The Ganges.

त्वं हि त्रिपथगा देवि ब्रह्मलोकात्प्रवर्त्तसे ।
सा त्वां देवि नमस्यामि प्रशंसामि च शोभने । 103 ॥
निस्तीर्णवनवासाहं भर्त्त्रा सौमित्रिणा सह ।
त्वामर्चयिष्ये विविधैरुपहारैरनुत्तमैः । 104 ॥
प्राप्तराज्ये नरव्याघ्रे शिवेनैत्य पुनस्त्वया ।
गवां शतसहस्राणि वस्त्राण्याभरणानि च ।
ब्राह्मणेभ्यः प्रदास्यामि तव प्रियचिकीर्षया ।105 ॥
सुराघटसहस्रेण मांसभूतौदनेन च ।
यक्ष्ये त्वां प्रीयतां देवि पुरीं पुनरुपागता ।106 ।

camest from the world of Bruhma. O goddess I bow to thee, I offer praise to thee, O beautiful stream. Having fulfilled, with my husband, and the son of *Soomuntra*, the term of our residence in the forest, I will worship thee with various kinds of offerings. When the chief of men, through thy favor, returns and obtains possession of the kingdom, animated with the desire of making thee a grateful return, I will give to the brahmans a hundred thousand cows, beside apparel and ornaments. Having returned, O goddess, to the palace, I will offer to thee a thousand jars of spirituous liquors, and rice mixed with flesh. I will sacrifice to all the gods who inhabit thy banks,

यानि त्वत्तीरवासीनि देवतानि च सन्ति हि ।
तानि सर्व्वाणि यक्ष्यामि तीर्थान्यायतनानि च । 107 ॥
पुनरेव महाबाहुर्म्मया भ्रात्रा च सङ्गतः ।
अयोध्यां वनवासात्तु प्रविशत्वनघोऽनघे । ॥
तथा सम्भाषमाणा सा सीता गङ्गामनिन्दिता ।
दक्षिणा दक्षिणं तीरं क्षिप्रमेवाभ्युपागमत् । 108 ॥
वायुवेगहता सा नौर्व्वाहुवीर्य्यप्रचोदिता ।
गृहीत्वा राजपुत्त्रौ तौ क्षिप्रं पारं परं ययौ । 109 ॥
तीरं तौ समनुप्राप्य नावं हित्वा नरर्षभौ ।
प्रणामञ्चक्रतुर्व्वीरौ गङ्गायै सुसमाहितौ । 110 ॥

and make offerings at all thy sacred places whether great and small. O excellent goddess, may this sinless, and valiant one, together with his brother, and myself, return from residing in the wood, and again enter *Uyodhya*." Thus addressing *Gunga*, the beauteous and highly accomplished Seeta, arrived at the south bank of the *Gunga*. The boat which conveyed the princes, propelled by the strength of the rowers, went to the other shore with the swiftness of the wind. Having reached the shore and quitted the boat, the two heroes, chief of men, bowed to *Gunga* with profound reverence.

प्रातिष्ठत सह भ्रात्रा वैदेह्या च परन्तपः ।
बाष्पप्रस्थवपुर्व्वीरो बाष्पपर्य्याकुलेक्षणः ।
स राघवस्ततो धीमान् वनवासाय निश्चितः ।
तमब्रवीन्महाबाहुं सुमित्रानन्दवर्द्धनं । 111 ॥
अग्रतो गच्छ सौमित्रे सीता त्वामनुगच्छतु ।
पृष्ठतोऽहं गमिष्यामि त्वाञ्च सीताञ्च पालयन् । 112 ॥
अद्य दुःखन्तु वैदेही वनवासस्य वेत्स्यति ।
सिंहव्याघ्रवराहाणां निनादं प्रसहिष्यति । 113 ॥
अवलोकयमानौ तु सुमन्त्रो यत्र तां दिशं ।
तौ जग्मतुर्द्धनुष्पाणी सीतया सह तद्वनं । 114 ॥

Then *Raghuva*, subduer of his enemies, being attired like an ascetic, went forward, with Seeta and *Lukshumuna*. That wise one, steady in his resolution of going to the forest, thus addressed the mighty hero, the son of *Soomitra*, his eyes overflowing with tears. "O son of *Soomitra*, go thou on before; let Seeta follow thee, and I will bring up the rear, protecting both thee and Seeta. To-day will Videhee experience the distress of a forest residence, and have to endure the roaring of lions, and tygers, and the grunting of wild hogs." Then the two heroes went on with Seeta, toward the forest, with their bows in their hands, looking towards the quarter where *Soomuntra* stood. Perceiving

अदर्शनगतौ ज्ञात्वा भ्रातरौ पार्थिवात्मजौ ।
सूतः सह गुहेनाथ वनात्तस्मान्न्यवर्त्तत ॥ 115 ॥
सुपुष्पिताग्रैस्तरुभिर्लताविटपसङ्कटं ।
नानाविहगसंघुष्टमगाहेतां ततो वनं ॥ 116 ॥
सुदूरमथ गत्वा तौ भ्रातरौ रामलक्ष्मणौ ।
अवरोहशताकीर्णं वटमासाद्य तस्थतुः ॥ 117 ॥
तौ तत्र सुखमासीनौ नातिदूरे ह्यपश्यतां ।
सुदर्शनामिति ख्यातां पद्मिनीं पद्मसङ्कटां ॥ 118 ॥
हंसकारण्डवाकीर्णां चक्रवाकोपशोभितां ।
दर्शयामास काकुत्स्थो वैदेह्या लक्ष्मणस्य च ॥ 119 ॥

the two royal brothers were gone out of sight, the charioteer and *Gooha* returned from the wood, while these entered the thick forest filled with trees, climbing plants, and bushes, beautified with flowers, and rendered vocal by the song of various birds. Having gone a considerable way, the two brothers, Ram*a* and L*u*kshm*una*, came to the sacred figtree with its numerous roots descending from its branches, and stood underneath. The two brothers sitting there at ease, saw not far distant, a beautiful sheet of water, called S*oodursuna*, thickly set with water lilies, covered with geese, and various kinds of ducks. K*akoo*tsth*a*, shewing these to Videhee and L*u*kshm*una*, said," Behold, O

पश्य लक्ष्मण पद्मिन्या यथेदं शोभितं सरः ।
दिव्यतोयाभिवाहिन्या मन्दाकिन्या यथा दिवं ॥ 120 ॥
तत्र तौ पीतपानीयौ हत्वैकं पृषतं मृगं ।
ज्वालयित्वा हुतवहं पेचतुस्तौ नरर्षभौ ॥ 121 ॥
संसाधयित्वा दत्वा च पितृभ्यो देवतासु च ।
तौ भक्षयित्वा तन्मांसं सीतया सह राघवौ ॥ 122 ॥
न्यग्रोधमेव वासार्थे कल्पयामासतुस्तदा । ॥
गतन्तु गङ्गापरपारमाशु रामं सुमन्त्रः प्रति तं निरीक्ष्य ।
अध्वप्रकर्षाद्विनिवृत्तदृष्टिर्मुमोच वाष्पं व्यथितस्तरस्वी ॥ 123 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे सुमन्त्रविसर्ज्जनो
नाम चत्वारिंशः सर्गः ॥

Luksh*muna* this fine sheet of water beautified with the lotos, and flowing with that charming liquid like the divine M*a*md*u*km*ee*. The two brothers, chief of men, having drank of the water, killed a deer, kindled a fire, and prepared a repast. Having dressed the deer, and given a portion to the ancestors and the gods, the two descendants of Rughoo fed with Seeta on the flesh, and formed their plan for lodging under the Ny*u*gradh*a* tree. Soomuntr*a*, looking after Ram*a*, gone thus quickly to the opposite shore of the Ganges, continued gazing till he was out of sight, and then, filled with anguish, poured forth a flood of tears.

End of the fortieth Section.

तं न्यग्रोधमुपागम्य सन्ध्यामन्वास्य पश्चिमां ।
रामो रमयतां श्रेष्ठः सौमित्रिमिदमब्रवीत् । १ ॥
अद्य नः प्रथमा रात्रिर्निर्गतानामियं पुरात् ।
यतीनामिव मुक्तानां स्वजनेन भविष्यति । २ ॥
मा ते भीरस्तु नोत्कण्ठा मा व्यथा स्वजनं विना । ॥
अस्मिन् हि विजने ऽरण्ये नानासत्त्वनिषेविते ।
सुमन्त्रेणापि रहितो नैवोत्कण्ठितुमर्हसि । ३ ॥

SECTION XLI.

Having arrived at the Nyugrodha tree, and performed evening worship. Rama, chief of the happy, thus addressed the son of Soomitra "This will be our first night in the forest: freed from our attendants, we shall resemble true devotees. Fear not, O hero; be not distressed at being without attendants in this uninhabited forest, filled by various kinds of animals. Do not be dispirited by the departure of Soomuntra. From this day, O Lukshmuna, it is

अद्यप्रभृति कर्त्तव्यं सीतायाः रक्षणं मया ।
त्वया च सततं कार्य्यमप्रमत्तेन लक्ष्मण । 4 ॥
तृणान्याहृत्य सौमित्रे मम त्वं शयनं कुरु ।
मत्त एवाविदूरे वै शयनं रचयात्मनः । ॥
इत्युक्तो लक्ष्मणश्चक्रे भ्रातुः शय्यां तथात्मनः 5 ।
वृक्षपर्णैस्तृणैश्चैव तस्याधस्ताद्वनस्पतेः ।
तत्र सन्विश्य काकुत्स्थो महार्हशयनोचितः । 6 ॥
चक्रे सह कथां रात्रौ सीतया लक्ष्मणेन च ।
ध्रुवमद्य महाराजः सुखं स्वपिति लक्ष्मण । 7 ॥

my duty and thine, constantly and carefully to protect Seeta. Bringing some grass, O son of Soomitra, prepare my bed here, and thy own at a little distance from me." Lukshmuna, thus addressed, prepared his brother's bed and his own, with leaves of trees and grass, under (the shade of) the lord of the forest. There sitting, Kakootstha, worthy of a princely bed, thus conversed at night with Seeta and Lukshmuna. "Assuredly the great king,

1. The fig tree.

सकामया सेव्यमानः कैकेय्या परितुष्टया ।
राज्यलुब्धा नृशंसा च कैकेयी तं नराधिपं । ८ ॥
आगते भरते प्राणैर्ध्रुवं व्यापादयेदपि ।
वृद्धो नाथश्च नृपतिर्म्मया चैव विनाकृतः । ९ ॥
नावेक्षिष्यति धर्म्मात्मा प्राणांस्त्स्त्र्या वशे स्थितः ।
इदं व्यसनमालोक्य राज्ञश्च मतिविभ्रमं । १० ॥
काम एवार्थधर्म्माभ्यां गरीयानिति मे मतिः ।
को हि विद्वानिह पुमान् प्रमदायाः कृते त्यजेत् । ११ ॥
वृत्तानुवर्त्तिनं पुत्रमिष्टं मामिव लक्ष्मण ।
को हि विद्वान् स्थितो धर्म्मे प्रमदावशमागतः । ॥
त्यजेदकारणं पुत्रं प्रियं वृत्तानुवर्त्तिनं । १२ ॥

O Lukshmuna, sleeps at ease to-night, attended by Kikeyee, pleased and gratified. The merciless Kikeyee, when Bhuruta is arrived, will certainly kill the sovereign. The pious and aged monarch, forlorn, bereft of me, unable to govern himself, will not regard his life. Viewing the king's fall and loss of reflection, I conclude that concupiscence is more powerful than either wealth or virtue. What wise man is there on earth, O Lukshmuna, who for the sake of a woman, would abandon an obedient son, beloved like me ? What wise man, who regards justice would, at the instigation of a wo-

सुखी च बहुभाग्यश्च भरतः कैकयीसुतः ।
यदितः कोशलामेतां यो भक्ष्यत्यधिराजवत् । 13 ॥
स हि सर्व्वस्य राज्यस्य सुखमद्य गमिष्यति ।
ताते च वयसातीते मयि चारण्यमाश्रिते । 14 ॥
यः परित्यज्य धर्म्मार्थौ काममेवानुवर्त्तते ।
स कष्टं महदाप्नोति राजा दशरथो यथा । 15 ॥
मन्ये दशरथान्ताय मम प्रव्राजनाय च ।
ऊढा तातेन कैकेयी राज्याय भरतस्य च । 16 ॥
अपि नामाद्य कैकेयी सौभाग्यमदगर्व्विता ।
न प्रबाधेत मत्वेमां कौशल्यां मद्विनाकृतां । 17 ॥

man, abandon a beloved and obedient son without cause? Happy and highly fortunate is Bhuruta the son of Kikeyee, who will henceforward, like a sovereign, enjoy (the city) Kashula. He will this day enter on the enjoyment of the whole kingdom; my father being far advanced in age, and myself gone to the forest. He who relinquishes virtue and wealth, and devotes himself to the gratification of his desires, will fall into error, like king Dusha-rutha. I cannot but suppose that Kikeyee was married to my father to effect my exile, the installation of Bhuruta, and the death of Dusha-rutha. Perhaps, Kikeyee, intoxicated with the wine of prosperity, knowing that I am absent, has abused Koushulya to-day, and Soomitra too, the constantly

मत्यक्तोद्ग्राहिणी नित्यं सुमित्राम्बा तपस्विनी ।
इदानीमपि तस्मात्त्वमयोध्यां गच्छ लक्ष्मण । 18 ॥
अहमेको गमिष्यामि सीतया सहितो वनं ।
अनाथयोस्तु मे मात्रोर्गत्वा नाथो भवानघ । 19 ॥
क्षुद्रा चातिनृशंसा च कैकेयी पापनिश्चया ।
असंशयं मम द्वेषात्कौशल्यां पीडयिष्यति । 20 ॥
जातिषु ध्रुवमन्यासु स्त्रियः पुत्रैर्वियोजिताः ।
जनन्या मम सौमित्रे तदस्याः समुपस्थितं । 21 ॥
मया हि चिरलब्धेन दुःखसम्वर्द्धितेन सा ।
विप्रायुज्यत कौशल्या फलकाले धिगस्तु मां । 22 ॥

devoted mother of thee, my friend. Wherefore, O *Lukshmuna*, go thou to *Uyodhya*. I will go alone with Seeta to the forest. Go, O sinless one, and be the protector of our mothers. Most undoubtedly, the mean, the cruel, and wicked Kikeyee will, through spite to me, occasion infinite distress to Koush*u*lya. O Son of S*oo*mitra, it has now assuredly befallen my mother as it befals other women, bereft of their sons. Wretch that I am! of me obtained in old age, and brought up with difficulty, is Koush*u*lya deprived, just at the moment of enjoying the fruit of her labour. O son of S*oo*mitra,

मास्म सीमन्तिनी काचिज्जनयेत्पुत्रमीदृशं ।
सौमित्रे यो ऽहमम्बाया दद्मि शोकमनन्तकं । २३ ॥
मन्ये प्रीतिविशिष्टा सा मत्तो लक्ष्मण सारिका ।
यस्यास्तच्छ्रूयते वाक्यं शुक पादमरेर्दश । 24 ॥
यावदेकस्य खस्थस्य यावदास्यगता वयं ।
तावदात्मविमोक्षार्थं शुक पादमरेर्दश । २5 ॥
शोचन्त्यास्त्वल्पभाग्याया न किञ्चिदुपकुर्व्वता ।
पुत्रेण किं ममार्य्याया मया कार्य्यमरिन्दम ।
अल्पभाग्या हि मे माता दुःखानामेव केवलं ।
भागिनी न तु सौमित्रे सुखानामिति मे मतिः । 26 ॥

may no woman ever bear another son like me, who consumes my mother with boundless grief. O Lukshm*una*, I remember to have heard the affectionate Sarika, which was taught by me, exclaim " O S*ooka*, bite the enemy's foot[1] whilst he is alone in the air; while we are in his mouth,[2] O S*ooka*, bite the foot of the enemy." O subduer of enemies, my unfortunate, excellent, mother, thus grieving, what is she the better for having a son like me who assists her not ? O son of S*oo*mitra, I am persuaded my unfortunate

1 Ram*a* says, I had a bird which was taught to speak. She one day seeing a parrot caught by a hawk, cried out " O parrot, bite the enemy's foot."

2 Before we are devoured.

अवशामपि शक्तो ऽहं वशे कर्त्तुं वसुन्धरां ।
यत्र क्लेशमिमं प्राप्तो ननु वीर्य्यमकारणं । 27 ॥
अधर्म्मशापभीतो ऽहं लोकवादभयेन च ।
शक्तो ऽपि यत्सहे दुःखमिदं सुप्राकृतो यथा । 28 ॥
एतदन्यच्च करुणं विलप्य बहु राघवः ।
रुरोद धैर्य्यमुत्सृज्य सस्वरं बाष्पविक्लवः । 29 ॥
विलापविरतं चैनं शान्तार्चिषमिवानलं ।
समुद्रमिव निर्व्वेगमिति होवाच लक्ष्मणः । 30 ॥
महासत्त्व न शोकस्य वशमागन्तुमर्हसि ।
त्वद्विधा हि न शोचन्ति कृच्छ्रे ऽपि व्यसनागमे ।

mother partakes of nothing beside affliction. Though able to bring this world into subjection, my power is of no avail in the affliction into which I have now fallen. I am afraid of acting unjustly; and through fear of popular opinion, though I possess power, I now endure affliction as that to which I am born." Lamenting with these, and many other expressions of distress, Raghuva, abandoning restraint, gave way to his tears and wept aloud. To him who had ceased to lament, as the extinguished fire ceases to burn, or the sea, calmed, to roar, Lukshmuna now said, "O great personage! it is unworthy of thee to grieve: persons like thee grieve not though plunged

1 The Hindoos suppose that they are inevitably condemned either, to suffer trouble or commit sin, as a punishment for sin committed in a former life.

इदन्तु ते न व्यसनमवगच्छाम्यहं प्रभो ।
अनुरागन्तु पौराणां मन्ये ते ऽभ्युदयागमं । ३१ ॥
ननु दुष्कृतिनः पापं न कश्चिदनुकम्पते ।
स्तूयते ऽभ्युदये सर्व्वः पापो न व्यसने जनः । ३२ ॥
स त्वार्य्य श्रूयते लोको व्यसने ऽपि गुणान्ततः ।
तस्याभ्युदयमेवाहं मन्ये न व्यसनागमं । ३३ ॥
अयोध्या सा पुरी कृत्स्ना सम्प्रत्यद्यापि दुःखिता ।
न राजति त्वया हीना विचन्द्रा रजनी यथा । ३४ ॥
परिदेवितं कृपणवन्नैतदौपयिकन्तव ।
सीतां विषादयस्येतां विलपन्माश्रु राघव । ३५ ॥

into the greatest distress. O my lord! I know that this is not for thy disadvantage. The attachment of thy subjects, I deem an auspicious circumstance, no one is merciful to the sin of a vile person: Every iniquitous person in prosperity is praised, but this is not the case in adversity. O excellent one, that man is esteemed great, who is conscious of his powers, even in affliction. I consider these troubles in the light of blessings; I view them not as adverse circumstances. The whole city of *Uyodhya* is to-day deeply afflicted: Depriv-ed of thee, it displays not its usual splendor; but resembles a moonless night. O Raghu*va*! thy weeping, like one wretched, answers no purpose; it fills See-

तस्मात्त्वं स्तम्भयात्मानमात्मनैवार्य्य मा शुचः ।
शोकपङ्कनिमग्ना हि सीदन्त्यकृतबुद्धयः । 36 ॥
सरः पङ्कार्णवे मग्ना जीर्णा वनगजा इव ।
एवं हि सीदमानं त्वां दृष्ट्वाहं मैथिली तथा । 37 ॥
न चिरं जीवितुं शक्तौ जलान्मत्स्याविवोद्धृतौ ।
न तातं न च शत्रुघ्नं न सुमित्रां परन्तप ।
द्रष्टुमिच्छाम्यहं वीर स्वर्गम्वापि विना त्वया । 38 ॥
स लक्ष्मणस्यार्थवदूर्ज्जितं वचो निशम्य तथ्यं हितमेव चात्मनः ।
प्रणुद्य शोकम्परिरभ्य लक्ष्मणं च्युतोऽस्मि शोकादिति राघवो
ऽब्रवीत् । 39 ॥
इत्यार्षे रामायणे अयोध्याकाण्डे रामविलापो नामैकचत्वारिंशः सर्गः ।

ta and myself with sorrow. Suppress thy feelings, O excellent one, and dismiss grief. It is for little minds, when sunk in the mire of distress, to lament like an aged elephant bemired in a large pool. Myself and Mithilee, seeing thee thus, must, both sinking, soon expire, like two fishes taken out of the water. O hero, distresser of enemies, I feel no wish to see my father, nor Shutrughna, nor Soomitra, nor heaven itself." Raghuva, hearing these weighty words of Lukshmuna, faithful and instructive, dismissed distress, and embracing Lukshmuna replied, "I abandon grief."

End of the forty-first Section.

ते तु तस्मिन्महावृक्षे उषित्वा रजनीं शुभां ।
विमले ऽभ्युदिते सूर्य्ये तस्माद्देशात्प्रतस्थिरे । १ ॥
यत्र भागीरथी गङ्गा यमुनामभिप्रवर्त्तते ।
जग्मुस्तं देशमुद्दिश्य विगाह्य सुमहद्वनं । २ ॥
ते भूमिभागान्विविधान्देशांश्चापि मनोहरान् ।
अदृष्टपूर्व्वान् पश्यन्तस्तत्र तत्र यशस्विनः ।
यथा क्षेमेण सम्पश्यन् पुष्पितान् विविधान्द्रुमान् ।
निवृत्तमात्रे दिवसे रामः सौमित्रिमब्रवीत । ३ ॥

SECTION XLII.

Having passed a pleasant night under the fig tree, they, when the cloudless sun had risen, set forwards from thence, and directing their course to the place where the Ganges, produced by Bh*u*geer*u*th*a*, unites with the Y*u*m*oo*na, went on, plunging into the vast forest. Those renowned ones went forward, beholding various portions of land, and beautiful prospects, unseen by them before, and contemplating at their ease various trees covered with flowers. The day being nearly at an end, Ram*a* said to the son of Soomi-

प्रयागमभितः पश्य सौमित्रे धूममुत्तमं ।
अग्नेर्भगवतः केतुं मन्ये सन्निहितो मुनिः । 4 ॥
नूनं प्राप्ताः स्म सम्भेदं गङ्गायमुनयोर्व्वयं ।
तथा हि श्रूयते शब्दो वारिणोर्व्वारिघर्षजः ।
दारूणि परिभिन्नानि वनजैरुपजीविभिः ।
भरद्वाजाश्रमे चैते दृश्यन्ते विविधा द्रुमाः । 5 ॥
धन्विनौ तौ सुखं गत्वा लम्बमाने दिवाकरे ।
गङ्गायमुनयोः सन्धौ प्रापतुर्निलयं मुनेः । 6 ।
रामस्त्वाश्रममासाद्य त्रासयन् मृगपक्षिणः ।
गत्वा मुहूर्त्तमध्वानं भरद्वाजमुपागमत् । 7 ॥

tra, "O son of S*oo*mitr*a*, behold towards Pr*a*yag*a* that waving smoke, ascending no doubt from the sacred fire. The habitation of a sage is near. We have assuredly found the junction of the Ganges and the Y*u*m*oo*na; the murmuring sound of the two fierce streams, dashing together, is now heard, and the wood, broken by the sylvan inhabitants, and the trees around the hermitage of Bh*u*r*u*dwaj*a*, appear in view." The two archers going on at leisure, when the sun reflected a long shadow, arrived at the confluence of the Ganges and the Y*u*m*oo*na, and at the residence of the sage. Arriving at the hermitage, Ram*a*, terrific to the deer [1] and the birds, advancing a little way, came to Bh*u*r*u*dwaj*a*. The two heroes, followed by Seet*a*, having

1. These animals had never before seen a person, armed with a bow, enter the peaceful abode of the sage. Ram*a*'s appearance, therefore, frightened them.

ततस्त्वाश्रममासाद्य मुनेर्दर्शनकाङ्क्षिणौ ।
सीतयानुगतौ वीरौ दूरादेवावतस्थतुः । ८ ॥
स प्रविश्य महात्मानमृषिं शिष्यगणैर्वृतं ।
संशितव्रतमेकाग्रं तपसा लब्धचक्षुषं ।
हुताग्निहोत्रं दृष्ट्वैव महाभागं कृताञ्जलिः ।
रामः सौमित्रिणा सार्द्धं सीतया चाभ्यवादयत् । ९ ॥
न्यवेदयत चात्मानं तस्मै लक्ष्मणपूर्व्वजः ।
पुत्रौ दशरथस्यावां भगवन्रामलक्ष्मणौ । १० ॥
भार्य्या ममेयं कल्याणी वैदेही जनकात्मजा ।
माञ्चानुयाता विजनं तपोवनमनिन्दिता । ११ ॥

arrived at the sage's hermitage, and being desirous of seeing him, stood at a distance. At length Ram*a*, with Seet*a*, and the son of S*oo*m*i*tra, beholding the magnanimous sage, whose eyes were opened by mortification, and offering the sacred fire, surrounded with his disciples and engaged in devotion, with his mind fixed on one object, they, joining their hands with great respect, bowed even to the feet of this illustrious one. The elder brother of L*u*kshm*una* then related his story to him: "We are Ram*a* and L*u*kshm*una*, the sons of D*u*sh*a*-r*u*th*a*; this happy one is my wife, daughter of J*u*n*uka*, the Videhan: This accomplished one is following me to the forest of devotion.

1 The Hindoos do not mean by this phrase that a person's intellectual faculties are enlarged, but, that he acquires a faculty of seeing things at a distance.

पित्रा प्रव्राज्यमानं मां सौमित्रिरनुजप्रियः ।
अयमन्वगमद्भ्राता वनमेव धृतव्रतः ॥ 12 ॥
पित्रा नियुक्ता भगवन् प्रवेक्ष्यामस्तपोवनं ।
धर्म्ममेवाचरिष्यामस्तत्र मूलफलाशनाः ॥ 13 ॥
तस्य तद्वचनं श्रुत्वा राजपुत्रस्य धीमतः ।
उपानयत धर्म्मात्मा गामर्घ्यमुदकं ततः ॥ 14 ॥
नानाविधानन्नरसान् वन्यमूलफलाश्रयान् ।
तेभ्यो ददौ तप्ततपा वासञ्चैवाभ्यकल्पयत् ॥ 15 ॥
मृगपक्षिभिरासीनो मुनिभिश्च समन्ततः ।
राममागतमभ्यर्च्य स्वागतेनागतं मुनिः ॥ 16 ॥

The son of Soomitra, my amiable brother, taking the vow, follows me exiled by my father to the wood. O divine one, appointed by our father, we will enter the sacred forest, and there, living on roots, practise devotion." Hearing the words of the wise prince, Bhurudwaja surrounded by deer and birds, and attended by sages, having courteously enquired of Rama, arrived at his house, respecting his journey, brought a cow, together with the urghya and water, and after that gave these guests food and wild roots and fruits of various taste. After this he prepared a lodging for them. Bhurudwaja

1. The cow was brought to furnish what was called Mudhoo-purka, which was a mixture of curds, clarified butter, honey, the milk of the cocoa nut, and the blood or flesh of a cow. The last ingredient is not now mixed with the others; the killing of a cow for this purpose being prohibited in the collection of the Smriti.

प्रतिगृह्य तु तामर्चामुपविष्टं स राघवं ।
भरद्वाजो ऽब्रवीद्वाक्यं धर्म्मयुक्तमिदन्तदा ॥ 17 ॥
चिरस्य खलु काकुत्स्थ पश्यामि त्वामिहागतं ।
श्रुतं तव मया चैव विवासनमकारणं ॥ 18 ॥
अवकाशो विविक्तो ऽयं महानद्योः समागमे ।
पुण्यश्च रमणीयश्च वसत्विह-भवान् सुखं ॥ 19 ॥
एवमुक्तस्तु वचनं भरद्वाजेन राघवः ।
प्रत्युवाच शुभं वाक्यं रामः सर्व्वहिते रतः ॥ 20 ॥
भगवन्नित आसन्नः पौरजानपदो जनः ।
सुदर्शमिह मां प्रेक्ष्य मन्येऽहमिममाश्रमं ॥ 21 ॥

then, thus addressed Ram*a*, who had accepted the honors of the sage, and sat down: " O Kak*oo*tsth*a*, I have indeed for a long time beheld thy coming hither: I have heard of thy unmerited exile. This place is large, uninhabited, and pleasant; and rendered pure by the confluence of the two great rivers; dwell here at ease." The son of R*u*gh*oo*, devoted to the good of all, thus addressed by Bh*u*r*u*dwaj*a*, replied in these engaging words: " O divine one! the people of the city and country, coming hither, and seeing me in public, will probably, drawn by curiosity, come often to see Videhee and myself; on

आगमिष्यति वैदेहीं माञ्चापि प्रेक्षको जनः।
अनेन कारणेनाहमिह वासं न रोचये। 22 ॥
एकान्ते पश्य भगवन्नाश्रमं स्थानमुत्तमं।
रमते यत्र वैदेही सुखार्हा जनकात्मजा। 23 ॥
एतत् श्रुत्वा शुभं वाक्यं भरद्वाजो महामुनिः।
राघवस्य तु तद्वाक्यमर्थग्राहकमब्रवीत्। 24 ॥
दशक्रोश इतस्तात गिरिं यस्मिन्निवत्स्यसि।
महर्षिसेवितः पुण्यः पर्व्वतः शुभदर्शनः।
गोलाङ्गूलानुचरितो वानरर्क्षनिषेवितः।
चित्रकूट इति ख्यातो गन्धमादनसन्निभः। 25 ॥

this account, I do not approve of staying here: O divine one! look out for a pleasant hermitage, in a lonely place, where the daughter of Junuka may enjoy herself, the princess Videhee, worthy of happiness." Hearing these pleasing words of Raghuva, Bhurudwaja, replied to him thus: "Ten kroshas[1] from hence, O my lord, is a mountain on which thou shalt reside: A mountain prized by sages, pure, beautiful to the sight, frequented by go-langoolas,[2] monkeys and bears. It is Chitra-koota, resembling Gundha-maduna.

1 A krosha is half a league. 2 Go-langoola, "Having a cow's tail." It is uncertain whether this be a fabulous or any known animal.

यावता चित्रकूटस्य नरः शृङ्गाण्यवेक्षते ।
कल्याणानि समाधत्ते न मोहे कुरुते मनः ।
ऋषयस्तत्र वहवो विहृत्य शारदां शतं ।
तपसा दिवमारूढाः कपालशिरसा सह । 26 ॥
प्रविभक्तमहं मन्ये तं वासं भरतः सुखं ।
इह वा वनवासाय वस राम मया सह । 27 ॥
स रामं सर्व्वकामैस्तं भरद्वाजः प्रियातिथिं ।
सभार्य्यं सह च भ्रात्रा प्रतिजग्राह हर्षयन् । 28 ॥
तस्य प्रयागे रामस्य तं महर्षिमुपेयुषः ।
प्रपन्ना रजनी पुण्या चित्राः कथयतः कथाः । 29 ॥

As long as men behold the peaks of Chitr*a*-koot*a* they have prosperity, nor do their minds admit confusion. Many sages, after spending hundreds of years there, have ascended by their austerities to heaven, in their embodied state. I esteem this a proper residence for thee, if thou stay not, O Ram*a*, here with me." Thus Bh*uru*dwaj*a* received with every attention his beloved guest Ram*a*, with his wife and brother. The guiltless night of Ram*a*, who had arrived at the abode of the great sage at Pr*u*yag*a*, passed away, while they

सीतातृतीयः काकुत्स्थः परिश्रान्तः सुखोचितः।
भरद्वाजाश्रमे रम्ये तां रात्रिमवसत्सुखं। ३० ॥
प्रभातायान्तु शर्व्वर्य्यां भरद्वाजमुपागमत्।
उवाच नरशार्द्दूलो मुनिं ज्वलिततेजसं। ३१ ॥
शर्व्वरी भगवन्नद्य सत्यशील तवाश्रमे।
उषिता स्मेह वसतिमनुजानातु नो भवान्। ३२ ॥
रात्र्यान्तु तस्यां व्युष्टायां भरद्वाजोऽब्रवीदिदं।
मधुमूलफलोपेतं चित्रकूटं गिरिं व्रज। ३३ ॥
वासमौपयिकं मन्ये तव राम महाबल।
नानानगगणोपेतः किन्नरोरगसेवितः। ३४ ॥

were conversing upon various subjects: thus Kakootstha, with Seeta, weary, yet worthy of happiness, spent the third night pleasantly, in the delightful hermitage of Bhurudwaja. When the morning dawned, the chief of men went to Bhurudwaja and thus addressed the sage, of glowing splendor: "O divine lover of truth, we have spent the night in thy hermitage, now favor us with thy commands." The night being now gone, Bhurudwaja replied thus: "O Rama, most powerful one! depart to the mountain Chitra-koota: it is adorned with various peaks, the chosen abode of grand, royal elephants, frequented by kinnuras and serpents, and rendered vocal by the sound of

मयूरनादाभिहतो गजराजनिषेवितः ।
गम्यतां भवता शैलश्चित्रकूटः स विश्रुतः ।
पुण्यश्च रमणीयश्च बहुमूलफलायुतः ।
तत्र कुञ्जरयूथानि मृगयूथानि चैव हि ।
विचरन्ति वनान्तेषु तानि द्रक्ष्यसि राघव । 35 ॥
सरित्प्रस्रवणप्रस्थान्दरीकन्दरनिर्झरान् ।
चरतः सीतया सार्द्धं नन्दिष्यति मनस्तव । 36 ॥
प्रहृष्टकोयष्टिभकोकिलस्वनैर्विनादयन्तं वसुधाधरं शिवं ।
मृगैश्च मत्तैर्बहुभिश्च कुञ्जरैः सुरम्यमासाद्य समावसाश्रमं । 37 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे भरद्वाजाश्रमनिवासो नाम द्विचत्वारिंशत्तमः सर्गः ॥

peacocks. Go then to that pure, pleasant mountain, abounding with fruits and roots: there feed herds of elephants and deer, traversing those woods. O Raghuva, thou wilt see them all. Wandering, with Seeta, thy mind will be delighted with the view of rivers, springs, table lands, excavations, slopes and cascades; happy place! gladdened with the sound of the koyustibha[1] and kokila, abounding with numerous elephants and sportive deer.

End of the forty-second Section.

1 Jacana Parra-goensis.

उषित्वा रजनीं तत्र राजपुत्त्रावरिन्दमौ ।
महर्षिमभिवाद्याथ जग्मतुस्तं गिरिं प्रति ॥ १ ॥
तेषां स्वस्त्ययनं चैव महर्षिः स चकार ह ।
प्रस्थितान् प्रेक्ष्य तांश्चैव पिता पुत्त्रानिवौरसान् ॥ २ ॥
ततः प्रचक्रमे वक्तुं वचनं स महामुनिः ।
भरद्वाजो महातेजा रामं सत्यपराक्रमं ॥ ३ ॥
इतो देशाद्द्रावव त्वं पश्यन्नावसथान् बहून् ।
नातिदूरे समासाद्य भवेथा यमुनां नदीं ।
कृत्वोडुपं ग्राहवती सा हि नित्यं महानदी ॥ ४ ॥

SECTION XLIII.

Having spent the night there, the two princes, the terror of their enemies, bowed to the feet of the great sage, and proceeded towards the mountain to depart. Seeing them about to depart, the great and illustrious sage, Bhu-rudwaja, blessed them, as a father does his children, thus addressing the truly valiant Rama: "At a small distance from hence thou wilt see a great number of huts: having gone thither, thou wilt come to the river Yumoona: make a raft and pass the great river, constantly abounding with crocodiles,

तस्या नद्याः परे पारे नातिदूरे महाद्रुमः ।
ततो न्यग्रोधमासाद्य महान्तं हरितच्छदं ।
परीतं बहुभिर्वृक्षैः श्यामं सिद्धोपसेवितं ।
तस्मिन् सीताञ्जलिं कृत्वा प्रयुञ्जीताशिषः क्रियां । 5 ॥
समासाद्य च तं वृक्षं वसेद्वातिक्रमेत वा ।
क्रोशमात्रं ततो गत्वा नीलं प्रेक्ष्यत काननं ।
पलाशवदरीवंशमधूकाम्रवनायुतं ।
स पन्थाश्चित्रकूटस्य गतः सुबहुशो मया ।
रम्यश्चाश्रमयुक्तश्च वनदोषैः स वर्ज्जितः ।
पश्यानमुपदिश्यैवं भरद्वाजो न्यवर्त्तत । 6 ॥

On its opposite shore thou wilt see a large tree. Being come to that green leaved fig tree, surrounded by many others, the umbrageous tree frequented by the *Siddhas*, 1 let Seeta, joining her hands, there, implore a blessing. Arriving at that tree, either stay there or pass beyond it; having gone a *kroshu* further you will see a dark wood abounding with P*u*lash*a*, 2 V*u*d*u*ree, 3 B*u*ngsh*a* 4 M*u*dhook*a*, 5 and the Mango, that is the way to Ch*i*tr*a*-koot*a*, often trodden by me; it is pleasant, full of hermitages, and free from the dangers of the forest." Bh*u*r*u*dhwaj*a* having directed Rama, bowed to

1 A species of demi-gods. 2 Butea Frondosa. 3 Zizyphus jijuba.
4 The Bamboo. 5 Bassia latifolia.

अभिवाद्य तथेत्युक्त्वा रामेण विनिवर्त्तितः ।
उपावृत्ते मुनौ तस्मिन् रामो लक्ष्मणमब्रवीत् । 7 ॥
कृतपुण्योऽस्मि भद्रन्ते मुनिर्यन्नोऽनुकम्पते ।
इति तौ पुरुषव्याघ्रौ मन्त्रयित्वा मनस्विनौ ।
सीतामेवाग्रतः कृत्वा कालिन्दीं जग्मतुर्नदीं । 8 ॥
अथासाद्य तु कालिन्दीं शीघ्रस्रोतोवहां नदीं ।
चिन्तामापेदिरे सद्यो नदीजलतितीर्षवः । 9 ॥
तौ काष्ठसंघातमथो चक्रतुः सुमहाप्लवं ।
शुष्कैर्वंशैः समाकीर्णमुशीरैश्च समावृतं ।
ततो वेतसशाखाश्च जम्बुशाखाश्च वीर्य्यवान् ।
चकार लक्ष्मणश्छित्त्वा सीतायाः सुखमासनं । 10 ॥

his feet, and thanking him, intreated him to return. The sage having left them, Rama thus spoke to Lukshmuna, "Salutation to thee; we are highly favored, in that the sage has been thus gracious to us."1 The two great ones thus conversing, with ardent minds, putting Seeta forwards, came to the river Kalindee. Having arrived at the swift river Kalindee, they, desirous of crossing, began to consider in what manner: at length collecting some wood they made a large raft, and covered it over with dried bamboos: then Lukshmuna cutting branches of Vetus, and Jumboo, made Seeta an easy

1. Rama here congratulates his brother on their having escaped unhurt from the irascible sage; which had not been the case with all.

तत्र श्रियमिवाचिन्त्यां रामो दाशरथिः प्रियां ।
ईषत्संलज्जमानां तामध्यारोपयत प्लवं ॥ 11 ॥
पार्श्वे तत्र च वैदेह्या वसने भूषणानि च ।
प्लवे कठिनकाजञ्च रामश्चक्रे समाहितः ॥ 12 ॥
आरोप्य सीतां प्रथमं संघाटं परिगृह्य तौ ।
ततः प्रतेरतुर्यत्तौ प्रीतौ दशरथात्मजौ ।
कालिन्दीमध्यमायाता सीता त्वेनामवन्दत ॥ 13 ॥
स्वस्ति देवि तरामि त्वां पारयेन्मे पतिर्व्रतं ।
यक्ष्ये त्वां गोसहस्रेण सुराघटशतेन च ॥ 14 ॥

seat. Rama, son of Dusha-rutha, there placed his beloved, resembling the incomparable, upon the raft, a little ashamed. Rama, then, with regulated mind, placed the two garments, the ornaments, the paddle, and the basket on the raft, by the side of Videhee. The two beloved sons of Dusha-rutha, having first placed Seeta on the raft, taking a Sunghata[1] passed over. Seeta, arriving in the midst of the stream, thus addressed the goddess Kalindee, "O goddess, blessings attend thee, I am passing over thee: May my lord accomplish his vow. I will offer to thee a thousand cows, and a hundred jars of spirituous liquor, when Rama returns in peace to the city pro-

1 A stick which served to push the raft off whilst in shallow water, and answered the purpose of an oar or paddle.

स्वस्ति प्रत्यागते रामे पुरीमिक्ष्वाकुपालितां ।
कालिन्दीमथ सीता तु याचमाना कृताञ्जलिः ।
तीरमेवाभिसम्प्राप्ता दक्षिणं वरवर्णिनी ।
ततः प्लवेनांशुमतीं शीघ्रगामूर्म्मिमालिनीं ।
तीरजैर्बहुभिर्वृक्षैः सन्तेरुर्यमुनां नदीं । 15 ॥
ते तीर्णाः प्लवमुत्सृज्य प्रस्थाय यमुनावनात् ।
श्यामं न्यग्रोधमासेदुः शीतलं हरितच्छदं । 16 ॥
न्यग्रोधं समुपागम्य वैदेही त्विदमब्रवीत् ।
नमस्ते ऽस्तु महावृक्ष पारयेन्मे पतिव्रतं ।
कौशल्याञ्चैव पश्यामः सुमित्राञ्च यशस्विनीं । 17 ॥

tected by the *Ikshwakoos*. The beauteous Seeta, thus, with joined hands, supplicating Kalindee, arrived on its southern shore. Then, on the raft, they crossed over the swift and billowing *Jumoona*, daughter of the sun, whose banks were adorned with trees on either side. Having crossed over, they left the raft, and departing from the wilderness of *Jumuna*, arrived at the verdant and umbrageous ny*u*grodh*a* tree. Going up to it, Videhee thus expressed herself "Salutation to thee: O great tree, may my husband accomplish his vow: May we again see Koushulya and the renowned Soomitra."

इति सीताञ्जलिं कृत्वा पर्य्यगच्छद्वनस्पतिं।
अवलोक्य ततः सीतामायाचन्तीमनिन्दितां । 18 ॥
दयिताञ्च विधेयाञ्च रामो लक्ष्मणमब्रवीत् ।
सीतामादाय गच्छ त्वमग्रतो भरतानुज । 19 ॥
तिष्ठतो ऽनुगमिष्यामि सायुधो द्विपदाम्वर ।
यद्यत्फलं प्रार्थयते पुष्पम्वा जनकात्मजा । 20 ॥
तत्तत्प्रयच्छ वैदेह्या यत्रास्या रमते मनः ।
गच्छतोस्तु तयोर्म्मध्ये बभूव जनकात्मजा । 21 ॥
मातङ्गयोर्म्मध्यगता शुभा नागवधूरिव ।
एकैकं पादपं गुल्मं लताम्वा पुष्पशालिनीं । 22 ॥

This said, Seeta with joined hands, then circumambulated the sovereign of the forest.1 Beholding the fascinating, and lovely Seeta, his beloved spouse attentive to his interests, Rama said to Luk*sh*m*una*, "O younger brother of Bh*uruta*, do thou, taking Seeta, proceed in front: O chief of men, I, with the armor, will follow behind. Whatever fruits or flowers the daughter of J*unuka* may desire, collect for her, even whatever pleases the mind of Videhee." The daughter of J*unuka* in the midst of these two brothers, advanced like a female elephant guarded by two males. That tender and beloved one beholding

1. The fig tree.

अदृष्टरूपां पश्यन्ती रामं पप्रच्छ साबला ।
रमणीयान् वहुविधान् पादपान् कुसुमोत्करान् । २३ ॥
सीतावचनसंरब्ध आनयामास लक्ष्मणः ।
विचित्रबालुकजलां हंससारसनादितां । २४ ॥
रेमे जनकराजस्य सुता प्रेक्ष्य तदा नदीं ।
क्रोशमात्रं ततो गत्वा भ्रातरौ रामलक्ष्मणौ ।
वहून्मेध्यान्मृगान् हत्वा चेरतुर्यमुनावने । २५ ॥
विहृत्य ते बर्हिणपूगनादिते शुभे वने वारणवानरायुते ।
समं नदीवप्रमुपेत्य सत्वरं निवासमाजग्मुरदीनदर्शनाः । २६ ॥

(new objects) asked Rama about every flower, shrub, and climbing plant, which they beheld. Being requested by Seeta, Lukshmuna brought her many pleasant plants, full of flowers. Viewing the river, filled with beautifully variegated sand, and rendered vocal by geese and cranes, the daughter of Junuka greatly enjoyed the sight. In proceeding barely a krosha from thence, the two brothers, Rama and Lukshmuna slew many beasts, fit for sacrifice and food, as they wandered in the way. These happy ones, enjoying a view of the river, resounding with flocks of peacocks, and frequented by vast herds of elephants and monkeys, determined to lodge on its banks.

अथ रात्र्यां व्यतीतायामवसुप्तमनन्तरं ।
प्रबोधयामास शनैर्लक्ष्मणं रघुपुङ्गवः । 27 ॥
सौमित्रे शृणु वन्यानां वल्गु व्याहरतां स्वनं ।
सम्प्रतिष्ठामहे कालः प्रस्थानस्य परन्तप । 28 ॥
स सुप्तस्तु ततो भ्रात्रा समये प्रतिबोधितः ।
जहौ निद्राञ्च तन्द्राञ्च प्रसक्तञ्च परिश्रमं । 29 ॥
तत उत्थाय ते सर्व्वे स्पृष्ट्वा नद्याः शिवं जलं ।
पन्थानमृषिभिर्जुष्टं चित्रकूटस्य तं ययुः । 30 ॥
ततः सम्प्रस्थितः काले रामः सौमित्रिणा सह ।
सीतां कमलपत्राक्षीमिदं वचनमब्रवीत् । 31 ॥

The night being past, the chief of Rughoo's race, waking, said to Lukshmuna, who had slept in his turn, "O son of Soomitra, distresser of enemies, hear the voice of the melodious inhabitants of the world; it is now time to depart." Thus roused by his brother, Lukshmuna instantly shook off sleep, drowsiness, and the fatigue occasioned by labor; and all of them rising, and touching the auspicious water of the river, went forward in the road to Chitra-koota, frequented by sages. Rama, who, with the son of Soomitra, had set forward, now said to the lotos-eyed Seeta, "O Videhee,

आदीप्तानिव वैदेहि सर्व्वतः पुष्पितान्नगान्।
स्वैः पुष्पैः किंशुकान् पश्य मालिनः शिशिरात्यये। ३२ ॥
पश्य भल्लातकान् विल्वान्नरैरनुपसेवितान्।
फलपुष्पैरवनतान् नूनं शक्याम जीवितुं। ३३ ॥
पश्य द्रोणप्रमाणानि लम्बमानानि लक्ष्मण।
मधूनि मधुकारीभिः सम्भृतानि नगे नगे। ३४ ॥
एष क्रोशति नत्यूहस्तं शिखी प्रतिकूजति।
रमणीये वनोद्देशे पुष्पसंस्तरसङ्कटे। ३५ ॥
मातङ्गयूथानुसृतं पक्षिसंघानुनादितं।
चित्रकूटमिमं पश्य प्रवृद्धशिखरं गिरिं। ३६ ॥

behold the dewy season is past, and the flowery trees every where appear. Behold the *kingsooka* 1, trees clothed with their flowers, behold also the *bhullatuka* [2] and *bilva* [3] unnoticed by man, bending with fruits and flowers! We shall easily be able to obtain food: see, O *Lukshmuna*, on every branch the lengthening honey-combs equalling a *drona*, [4] in size, covered with their bees. The *nutyooha* [5] sings and the peacock responds thereto, in this delightful wood, laden with a profusion of flowers. Behold with its extended peaks the mountain *Chitra-koota*, frequented by herds of elephants, and deer

1 Butea frondosa. 2 Semicarpus orientale. 3. Ægle mormelos.

4 A measure of capacity, containing sixty four *Shetukas* or about ninety two pounds of corn.

5 The Gallinule.

समभूमितले रम्ये द्रुमैर्ब्बहुभिरावृते ।
पुण्ये रंस्यामहे तात चित्रकूटस्य कानने ॥ 37 ॥
ततस्तौ पादचारेण गच्छन्तौ सह सीतया ।
रम्यमासेदतुः शैलं चित्रकूटं मनोरमं ॥ 38 ॥
तन्तु पर्व्वतमासाद्य नानापक्षिगणायुतं ।
बहुमूलफलं रम्यं सम्पन्नसरसोदकं ॥ 39 ॥
मनोज्ञो ऽयं गिरिः सौम्य नानाद्रुमलतायुतः ।
बहुमूलफलो रम्यः स्वाजीवः प्रतिभाति मे ॥ 40 ॥
मुनयश्च महात्मानो वसन्त्यस्मिन् शिलोच्चये ।
अयं वासो भवेत्तात वयमत्र वसेमहि ॥ 41 ॥

and rendered vocal by flocks of birds. O brother, we will enjoy ourselves in the delightful valley of Chitra-koota, covered by a multitude of trees." The two brothers going on thus, with Seeta, now arrived at the pleasant, and captivating mountain Chitra-koota. Having arrived at the mountain, abounding with various kinds of birds, and roots, and pleasant fruits, and pools of water, Rama said to Lukshmuna, "O excellent one, this mountain covered with various trees and climbing plants, with agreeable roots, and fruits, the proper support of life, presents to us a delightful prospect of subsistence. The magnanimous sages reside in this high mountain. This shall be our habitation: here will we dwell."

इति सीता च रामश्च लक्ष्मणश्च कृताञ्जलिः ।
अभिगम्याश्रमं सर्व्वं बाल्मीकिमभिवादयन् । 42 ॥
तान्महर्षिः प्रमुदितः पूजयामास धर्म्मवित् ।
आस्यतामिति होवाच स्वागतन्तं निवेद्य च ।
सन्निवेद्य यथान्यायमात्मानमृषये प्रभुः । 43 ॥
ततो ऽब्रवीन्महावाहुर्लक्ष्मणं लक्ष्मणाग्रजः ।
लक्ष्मणानय दारूणि दृढानि च वराणि च ।
कुरुष्वावसथं सौम्य वासे मे ऽभिरतं मनः । 44 ॥
तस्य तद्वचनं श्रुत्वा सौमित्रिर्व्विविधान्द्रुमान् ।
आजहार ततश्चक्रे पर्णशालामरिन्दमः । 45 ॥

Then Seeta, and Ram*a*, and L*u*kshm*u*n*a*, going, with joined hands, towards the hermitages, bowed to the feet of Valmeek*i*, that wise sage, who full of joy returned the salutation and bade them welcome. The elder brother of L*u*kshm*u*n*a*, having, according to the ordinance, related all to the sage, afterwards said to L*u*kshm*u*n*a*, "O L*u*kshm*u*n*a*, O excellent one, bring good and strong wood and make a hut; my mind is pleased with this habitation." Hearing these words, the son of Soom*i*tra, conqueror of enemies, brought various kinds of wood[1] and erected a hut of leaves. Ram*a* seeing the de-

1 For posts and rafters.

तां निष्ठितां बद्धकटां दृष्ट्वा रामः सुदर्शनाम् ।
शुश्रूषमाणमेकाग्रमिदं वचनमब्रवीत् । 46 ॥
ऐणेयं मांसमाहृत्य शालां यक्ष्यामहे वयं ।
कर्त्तव्यं वास्तुशमनं सौमित्रे चिरजीविभिः । 47 ॥
मृगं हत्वानय क्षिप्रं लक्ष्मणेह शुभेक्षण ।
कर्त्तव्यः शास्त्रदृष्टो हि विधिर्धर्ममनुस्मर ।
भ्रातुर्वचनमाज्ञाय लक्ष्मणः परवीरहा । 48 ॥
चकार च यथोक्तं स तं रामः पुनरब्रवीत् ।
ऐणेयं श्रपयस्वैतच्छालां यक्ष्यामहे वयं । 49 ॥

lectable hermitage, firm, and furnished with a door, said to the devotedly attentive Lukshmuna, "Bring venison; we will sacrifice to the god of the dwelling:[1] those who desire long life, should, O son of Soomitra, propitiate the god of their dwelling. Having killed a deer, bring it speedily, O Lukshmuna. What is found in the shastras, is proper for us to regard. Let us then observe the ordinance, and perform deeds of piety." Lukshmuna, the destroyer of other heroes, regarding his brother's word, did as he was commanded. Again Rama said to him, "Dress the venison, we will sacrifice to

1 A god who presides over habitations, and who is worshipped at the entrance into a new house; he also gets a portion of the shraddhas.

त्वर सौम्य मुहूर्त्तोऽयं ध्रुवश्च दिवसोऽप्ययं ।
स लक्ष्मणः कृष्णमृगं हत्वा मेध्यं प्रतापवान् ॥ ५० ॥
अथ चिक्षेप सौमित्रिः समिद्धे जातवेदसि ।
तन्तु पक्वं समाज्ञाय निष्टप्तं छिन्नशोणितं ॥ ५१ ॥
लक्ष्मणः पुरुषव्याघ्रमथ राघवमब्रवीत् ।
अयं सर्व्वः समस्ताङ्गः शृतः कृष्णमृगो मया ॥ ५२ ॥
देवतां देवसङ्काश यजस्व कुशलो ह्यसि ।
रामः स्नात्वा तु नियतो गुणवान् यज्ञकोविदः ॥ ५३ ॥
संग्रहेणाकरोत्सर्व्वान्मन्त्रान् सत्रावसानिकान् ।
दृष्ट्वा देवगणान् सर्व्वान् विवेशावसथं शुचिः ॥ ५४ ॥

the other gods who preside over all dwellings.[1] Be speedy, O excellent one, this is an auspicious hour; the day is also peculiarly auspicious. The active son of Soomitra, having killed an excellent antelope, cast it on the heaped fire. When it was thoroughly dressed and separated from the blood, Lukshmuna thus addressed Raghuva, chief of men, "The whole antelope, with its appurtenances is now dressed, O god-like one, make the oblation to the gods." The devout, the accomplished Rama, skilled in sacrifical rites, having bathed, and performed all the formularies, performed the sacrifice according to the statute. Beholding all the gods, he, purified, entered the hut. The

1 These are *Ugni* and others, making in all fifty gods, who accompany the god presiding over dwellings.

बभूव च मनोह्लादो रामस्यामिततेजसः ।
वैश्वदेवबलिं कृत्वा रौद्रं वैष्णवमेव च । 55 ॥
वास्तुसंशमनीयानि मङ्गलानि प्रवर्त्तयन् ।
जपञ्च न्यायतः कृत्वा स्नात्वा नद्यां यथाविधि । 56 ॥
पापसंशमनं रामश्चकार बलिमुत्तमं ।
वेदिस्थलविधानानि चैत्यान्यायतनानि च ।
आश्रमस्यानुरूपाणि स्थापयामास राघवः । 57 ॥
तां वृक्षपर्णाच्छदनां मनोज्ञां यथा प्रदेशं सुकृतां निवातां ।
वासाय सर्व्वे विविशुः समेताः सभां यथा देवगणाः सुधर्म्मां । 58 ॥

mind of the illustrious Rama was now filled with joy. Having offered the sacrifice proper to the god *Vishwa*,[1] and those sacred to *Roodra* and *Vishnoo*, he, performing the ceremonies propitiatory to the god who presides over dwellings, repeated prayers in secret, according to the ordinance, and performed his ablutions in the river. Thus Rama made the sin-offering. Raghuva then made a place for an altar, planted a grove, and settled the places destined for the sacred ceremonies: Having erected the delightful hut, thatched it with leaves, placed it in due order, and rendered it proof against the wind, for the purpose of a dwelling; they all, collected together, entered the hut,

1 *Vishwa* means the universe.

सुरम्यमासाद्य तु चित्रकूटं नदीञ्च तां माल्यवतीं सुतीर्थां ।
ननन्द हृष्टो मृगपक्षिजुष्टां जहौ च दुःखं पुरविप्रवासात् । 59 ॥
इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डे चित्रकूटनिवासो नाम
त्रिचत्वारिंशत्तमः सर्गः ॥

as the gods enter their sacred assembly. Having thus arrived at the pleasant mountain Chitra-koota, and at the river Malyavutee, that excellent and sacred place, frequented by deer and birds, Rama was filled with joy, and relinquished all grief on account of his exile.

End of the forty-third section.

End of the Second Volume, containing the first part of the Second Book.